

PALI

made easy

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Pali Made Easy

INTRODUCTION

Namo tassa Bhagavato Arahato Sammāsambuddhassa

Alphabet

1. There are 41 letters: 8 vowels and 33 consonants.

Vowels

a ā i r u ū e o

Consonants

Gutturals	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ṇ</i>
Palatals	<i>c</i>	<i>ch</i>	<i>j</i>	<i>jh</i>	<i>ṇ</i>
Linguals	<i>ṭ</i>	<i>ṭh</i>	<i>ḍ</i>	<i>ḍh</i>	<i>ṇ</i>
Dentals	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>n</i>
Labials	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>
Semivowels	<i>y</i>	<i>v</i>	<i>r</i>	<i>l</i>	
Sibilant	<i>s</i>				
Aspirate	<i>h</i>				
Lingual	<i>ṣ</i>				
Nasal	<i>m̐</i>				

Pronunciation

Vowels

<i>a</i>	is pronounced	like	u	in	us
<i>ā</i>	is pronounced	like	a	in	art
<i>i</i>	is pronounced	like	i	in	is
<i>r</i>	is pronounced	like	ee	in	eel
<i>u</i>	is pronounced	like	u	in	put
<i>ū</i>	is pronounced	like	oo	in	boon

e is short before more than one consonant. Then it is pronounced like *e* in end, e.g. *ettha*, *seyyo*. It is always long before single consonants, e.g. *evam*, *seti*. *e* stands as the final vowel of a word is also pronounced as long *e*, e.g. *me*, *nagare*.

o is short before more than one consonant and is pronounced like *o* in ox, e.g. *oṭṭha*, *soṭṭhi*. It is always long before single consonants and is pronounced like *o* in bone, e.g. *odana*, *sota*. The final *o* of a word is also long as *o* in 'lo', e.g. *so*, *buddho*.

2. Pronunciation of Consonants

k, j, n, p, b, m, y, v, r, l are pronounced like the same in English.

<i>g</i>	is pronounced	as <i>g</i>	in	get.	E.g. <i>gacchati</i>
<i>c</i>	is pronounced	as <i>ch</i>	in	church.	<i>carati</i>
<i>ṭ</i>	is pronounced	as <i>t</i>	in	tin.	<i>vaṭṭati</i>
<i>ḍ</i>	is pronounced	as <i>d</i>	in	dim.	<i>uḍḍeti</i>
<i>ṭ</i>	is pronounced	as <i>th</i>	in	thatch.	<i>ṭarati</i>
<i>ḍ</i>	is pronounced	as <i>th</i>	in	the.	<i>daddati</i>
<i>ḷ</i>	is pronounced	as <i>l</i>	in	Wilhelm.	<i>viruḷḷha</i>
<i>ṇ</i>	is pronounced	as <i>n</i>	in	sink.	<i>saṇṇha</i>
<i>ṇ</i>	is pronounced	as <i>gn</i>	in	signora.	<i>ṇāyati</i>
<i>ṇ</i>	is pronounced	as <i>n</i>	in	wind.	<i>kaṇṇa</i>
<i>m</i>	is pronounced	as <i>ng</i>	in	sing.	<i>saṃharati</i>

When *k, g, c, j, ṭ, ḍ, ṭ, d, p* and *b* are followed by *h* to form the aspirated consonants as *kh, gh, ch, th, etc.*, they are somewhat heavily pronounced, e.g. *khuyo*, *ghaṇṇam*, *chāyā*, *jhāṇam*, *ṭhāṇam*, *vaddhati*, *saṇṭharati*, *phalam*, *bhamati*.

3. Parts of Speech

All declined words such as Nouns, Pronouns, Adjectives and declinable Participles are summed up under the term '*Nāma*'.

Verbs come under the term '*Ākhyāta*'.

All Prepositions, Conjunctions, Adverbs (Indeclinable) and Interjections come under the term '*Nipāta*' (Indeclinables). Prefixes are *Upasaggas*.

4. Stems. Stems are crude forms to which Case-endings are added. Some Stems end in vowels and others in consonants.

5. **Genders.** There are three Genders of substantives, namely Masculine, Feminine and Neuter. Generally Nouns that express male beings are regarded as nouns in Masculine Gender, and those that express female beings are Nouns of Feminine Gender. Most nouns that express neither male nor female beings are called Nouns of Neuter Gender. But some words like '*mātugāma*' which means 'a woman' are declined as a noun of Masculine Gender. The noun '*devatā*' (deity or angel) is a Feminine Noun in spite of the fact that it represents heavenly beings or spirits both male and female. Actually the Gender in Pali Grammar is rather a grammatical gender.
6. **Cases.** Nouns or declinable words are declined in seven cases as, Nominative, Vocative, Accusative, Instrumental, Ablative, Dative, Genitive, and Locative. Just as in Latin and Greek, in Pali, Case-endings are added to Nouns (declinable words).
7. **Verbs.** Verbs are formed from verbal roots by adding conjugational terminations. There are seven Conjugations, six Tenses and three Moods.
8. **Tenses.** Present Tense, Aorist (past) Tense, Imperfect Past, Perfect Past, Future Tense and Conditional Tense. Moods: Indicative, Optative and Conditional.
9. **Persons** are three as First Person, Second Person and Third Person.
10. **Numbers** are two as Singular Number and Plural Number.

LESSON 1

Verbs

Present Tense (Indicative Mood)

Verbal terminations

	Singular	Plural
First Person	-mi	-ma
Second Person	-si	-tha
Third Person	-ti	-(a)nti

Root: *dhāv* (to run), verbal base: *dhāva*.

First Person	<i>dhāvāmi</i> (I) run	<i>dhāvāma</i> (We) run
Second Person	<i>dhāvasi</i> (You) run	<i>dhāvatha</i> (You) run
Third Person	<i>dhāvati</i> (He) runs	<i>dhāvanti</i> (They) run

N.B. The final 'a' of the base is lengthened before 'm' of the verbal terminations: *dhāvāmi*, *dhāvāma*.

11. The person and the number are determined by the verbal terminations. Hence they are understood even though they are not given in the sentence.
12. The present tense generally states a happening or action that occurs at the present moment. This same tense is used as the Present Emphatic and also as the Present continuous. So, "*dhāvāmi*" may mean 'I run', 'I do run', or 'I am running'.
13. This tense is also used to express a happening common to all times as: *Jāta mīyanti* (those that have been born die).
14. If the personal termination ('-ti') of the third person singular of the Present Tense is removed we would get the verbal base. *Dhāvati* is the verb. When '-ti' is removed we get *dhāva*, which is the base of the same verb.

Exercises

(a) Find out the bases of the following verbs.

<i>vasati</i>	(He) dwells	<i>nisthati</i>	(He) sits
<i>gacchati</i>	(He) goes	<i>āgacchati</i>	(He) comes
<i>tiṭṭhati</i>	(He) stands	<i>sayati</i>	(He) lies down
<i>uṭṭhahati</i>	(He) gets up	<i>apagacchati</i>	(He) goes away
<i>uttiṭṭhati</i>	(He) stands up, gets up		

(b) Translate into English:

1. *Uttiṭṭhāmi*. 2. *Vasasi*. 3. *Tiṭṭhanti*. 4. *Gacchāma*. 5. *Sayatha*.
6. *Apagacchāmi*. 7. *Nisthatha*. 8. *Āgacchanti*. 9. *Vasati*. 10. *Sayanti*.

(c) Translate into Pali:

1. I stand. 2. We get up. 3. They are lying down. 4. You sit. 5. We do dwell. 6. They are going. 7. We go away. 8. You are running. 9. He is coming. 10. I do go.

LESSON 2

Verbs

Some verbal bases end in 'd', some in 'e' and some in 'o'. Their Present forms are given below.

Root: *kṛ* (to purchase), base: *kiṇā*

Singular	Plural
1st pers. <i>kiṇāmi</i> (I) purchase	<i>kiṇāma</i> (We) purchase
2nd pers. <i>kiṇāsi</i> (You) purchase	<i>kiṇātha</i> (You) purchase
3rd pers. <i>kiṇāti</i> (He) purchases	<i>kiṇanti</i> (They) purchase

Root: *dis* (to expound), base: *dese*.

1st pers. <i>desemi</i> (I) expound	<i>desema</i> (We) expound
2nd pers. <i>desesi</i> (You) expound	<i>desetha</i> (You) expound
3rd pers. <i>deseti</i> (He) expounds	<i>desenti</i> (They) expound

Root: *kar* (to do, make, work), base: *karo*

1st pers. <i>karomi</i> (I) make	<i>karoma</i> (We) make
2nd pers. <i>karosi</i> (You) make	<i>karotha</i> (You) make
3rd pers. <i>karoti</i> (He) makes	<i>karonti</i> (They) make

Exercises

- (a) Find out the bases of the following verbs and conjugate them in the Present Tense:

pāpunāri (He) approaches, attains
jīnāri (He) conquers *coreti* (He) steals *tanoti* (He) spreads
suṇāri (He) hears *bhāveri* (He) develops *papponi* (He) approaches
jānāri (He) knows *chāderi* (He) covers up
cināri (He) collects, piles up, heaps up

- (b) Translate into English and find out the bases:

1. *Jānāmi*. 2. *Jīnātha*. 3. *Chādentī*. 4. *Suṇanti*. 5. *Tanoma*.
6. *Bhāvemi*. 7. *Chādesi*. 8. *Coretha*. 9. *Papponi*. 10. *cināmi*.

- (c) Translate into Pali:

1. I conquer. 2. They are approaching. 3. We do develop. 4. They are stealing.
5. I do cover up. 6. You collect. 7. We are hearing.
8. They are running. 9. I sit down. 10. They lie down.

LESSON 3

16. Some Defective and Anomalous Verbs

Root: *as* (to be)

Singular			Plural	
1st pers. <i>asmi, amhi</i> (I)	am		<i>asma, amha</i> (We)	are
2nd pers. <i>asi</i>	(You) are		<i>attha</i>	(You) are
3rd pers. <i>atthi</i>	(He) is (there)		<i>santi</i>	(They) are (there)

Root: *brū* (to say)

1st pers. <i>brūmi</i>	(I) say	<i>brūma</i>	(We) say
2nd pers. <i>brūsi</i>	(You) say	<i>brūtha</i>	(You) say
3rd pers. <i>brūti</i>	(He) says	<i>brūvanti</i>	(They) say

Root: *han* (to kill, to hurt), base: *hana*

1st pers. <i>hanāmi</i>	(I) kill	<i>hanāma</i>	(We) kill
2nd pers. <i>hanasi</i>	(You) kill	<i>hanatha</i>	(You) kill
3rd pers. <i>hanati, hanti</i>	(He) kills	<i>hananti</i>	(They) kill

Exercises

(a) Translate into Pali:

1. I am. 2. You kill. 3. They hear. 4. He heaps up. 5. They say.
6. We are. 7. You are making. 8. We are running. 9. He is there.
10. They are. 11. You say. 12. You do kill.

(b) Translate into English:

1. *Brūma*. 2. *Hanti*. 3. *Honanti*. 4. *Tanoma*. 5. *Āgacchāma*.
6. *Hanasi*. 7. *Asmi*. 8. *Asi*. 9. *Attha*. 10. *Amha*.

LESSON 4

Personal Pronouns (their nominative forms)

Singular		Plural	
1st pers. <i>Ahaṃ</i>	(I)	<i>mayam, amhe</i>	(We)
2nd pers. <i>ivaṃ</i>	(You)	<i>tumhe</i>	(You)
3rd pers. <i>so</i>	(He)	<i>te</i>	(They)

17. Personal Pronouns with verbs

1st pers. <i>ahaṃ asmi</i>	I am	<i>mayam asma, (amha)</i>	We are
2nd pers. <i>ivaṃ asi</i>	You are	<i>tumhe attha</i>	You are
3rd pers. <i>so atthi</i>	He is (there)	<i>te santi</i>	They are (there)

Personal Pronouns with verbs

	Singular		Plural
1st pers.	<i>aham dhāvāmi</i>	I run	<i>mayam dhāvāma</i> We run
2nd pers.	<i>tvam dhāvasi</i>	You run	<i>tumhe dhāvatha</i> You run
3rd pers.	<i>so dhāvati</i>	He runs	<i>te dhāvanti</i> They run

Vocabulary

<i>vasati</i>	(He) dwells, lives	<i>ghāyati</i>	(He) smells
<i>kasati</i>	(He) ploughs	<i>sāyati</i>	(He) tastes
<i>eti</i>	(He) comes	<i>phusati</i>	(He) touches
<i>vapati</i>	(He) sows	<i>cinteti</i>	(He) thinks
<i>jindati</i>	(He) conquers, wins	<i>suṇāti</i>	(He) hears, listens
<i>bhāveti</i>	(He) develops	<i>tanoti</i>	(He) spreads

Exercises

(a) Translate into English:

1. *So kasati.* 2. *Mayam sayāma.* 3. *Aham phusāmi.* 4. *Te vapanti.*
 5. *Tumhe passatha.* 6. *So passati.* 7. *Aham cintemi.* 8. *Tumhe ghāyatha.*
 9. *Te brūvanti.* 10. *So hanti.* 11. *Mayam ema.* 12. *Tumhe etiha.*

(b) Translate into Pali:

1. You come. 2. I smell. 3. He sows. 4. We think. 5. You heap up.
 6. They are sowing. 7. We see. 8. You hear. 9. I am. 10. They kill.

LESSON 5

Future Tense

	Singular	Plural
1st pers.	<i>-(i)ssāmi</i>	<i>-(i)ssāma</i>
2nd pers.	<i>-(i)ssasi</i>	<i>-(i)ssatha</i>
3rd pers.	<i>-(i)ssati</i>	<i>-(i)ssanti</i>

Root: *dhāv* (to run), base: *dhāva*

1st pers.	<i>Ahaṃ dhāvissāmi</i> I shall run	<i>Mayaṃ dhāvissāma</i> We shall run
2nd pers.	<i>Tvaṃ dhāvissasi</i> You will run	<i>Tumhe dhāvissatha</i> You will run
3rd pers.	<i>So dhāvissati</i> He will run	<i>Te dhāvissanti</i> They will run

Root: *kṛ*, base: *kiṇā*

1st pers.	<i>Ahaṃ kiṇissāmi</i> I shall purchase	<i>Mayaṃ kiṇissāma</i> We shall purchase
2nd pers.	<i>Tvaṃ kiṇissasi</i> You will purchase	<i>Tumhe kiṇissatha</i> You will purchase
3rd pers.	<i>So kiṇissati</i> He will purchase	<i>Te kiṇissanti</i> They will purchase

Root: *dis*, base: *dese*

1st pers.	<i>Ahaṃ desessāmi</i> I shall expound	<i>Mayaṃ desessāma</i> We shall expound
2nd pers.	<i>Tvaṃ desessasi</i> You will expound	<i>Tumhe desessatha</i> You will expound
3rd pers.	<i>So desessati</i> He will expound	<i>Te desessanti</i> They will expound

Root: *kar*, base: *karo*

1st pers.	<i>Ahaṃ karissāmi</i> I shall make	<i>Mayaṃ karissāma</i> We shall make
2nd pers.	<i>Tvaṃ karissasi</i> You will make	<i>Tumhe karissatha</i> You will make
3rd pers.	<i>So karissati</i> He will make	<i>Te karissanti</i> They will make

Root: *han*

1st pers.	<i>Ahaṃ haṇissāmi</i> I shall kill	<i>Mayaṃ haṇissāma</i> We shall kill
2nd pers.	<i>Tvaṃ haṇissasi</i> You will kill	<i>Tumhe haṇissatha</i> You will kill
3rd pers.	<i>So haṇissati</i> He will kill	<i>Te haṇissanti</i> They will kill

Note: The verb *atthi* (he is) has not got its own Future. The Future forms of *bhavati*, that is, *bhavissati*, etc., play the part of its future forms.

Exercises

(a) Translate into English:

1. *Ahaṃ vaṇissāmi*. 2. *Tumhe gaṇhissatha*. 3. *Te āgaṇhissanti*.
4. *Mayaṃ niddissāma*. 5. *Tvaṃ sayissasi*. 6. *Ahaṃ uṭṭhahissāmi*.
7. *Te āgaṇhissanti*. 8. *Ahaṃ jāṇissāmi*. 9. *Te jhāṇissanti*.
10. *Tumhe suṇissatha*.

(b) Translate into Pali:

1. I shall know. 2. They will conquer. 3. He will cover up. 4. I shall develop.
5. They will steal. 6. He will spread. 7. We shall heap up.
8. We shall attain. 9. He will steal. 10. They will come.

LESSON 6

Imperative Mood

	Singular	Plural
1st pers.	-mi	-ma
2nd pers.	-hi	-tha
3rd pers.	-tu	-(a)ntu

Root: *dhāv*, base: *dhāva*

1st pers.	<i>dhāvāmi</i>	<i>dhāvāma</i>
2nd pers.	<i>dhāva, dhāvahi</i>	<i>dhāvatha</i>
3rd pers.	<i>dhāvatu</i>	<i>dhāvantu</i>

Root: *dis*, base: *dese*

1st	pers.	<i>desemi</i>	<i>desema</i>
2nd	pers.	<i>desehi</i>	<i>desetha</i>
3rd	pers.	<i>desetu</i>	<i>desentu</i>

Root: *kar*, base: *karo*

1st	pers.	<i>karomi</i>	<i>karoma</i>
2nd	pers.	<i>karohi</i>	<i>karotha</i>
3rd	pers.	<i>karotu</i>	<i>karontu</i>

Root: *han*, base: *hana*

1st	pers.	<i>hanāmi</i>	<i>hanāma</i>
2nd	pers.	<i>hana, hanāhi</i>	<i>hanatha</i>
3rd	pers.	<i>hantu, hanatu</i>	<i>hanantu</i>

Root: *ki*, base: *kiṇā*

1st	pers.	<i>kiṇāmi</i>	<i>kiṇāma</i>
2nd	pers.	<i>kiṇa, kiṇāhi</i>	<i>kiṇātha</i>
3rd	pers.	<i>kiṇātu</i>	<i>kiṇantu</i>

Root: *as*

1st	pers.	<i>asmi, amhi</i>	<i>asma, amha</i>
2nd	pers.	<i>āhi</i>	<i>attha</i>
3rd	pers.	<i>atthu</i>	<i>santu</i>

18. An Imperative verb in Pali expresses a supplication, a blessing, a command, a gentle advice or even a curse.

Thus, *dhāvāmi* may mean 'I may run', 'May I run', or 'Let me run'.

Dhāvāma may mean 'We may run', 'May we run', or 'Let us run'.

Dhāva, dhāvāhi, may mean 'Run', 'You may run', 'May you run', or 'Let you run'.

Dhāvatha may mean 'Run', 'You may run', or 'Let you run'.

Dhāvatu may mean 'He may run', 'May he run', or 'Let him run'.

Dhāvantu may mean 'They may run', 'May they run', or 'Let them run'.

19. Before the termination *-hi* the final *a* of the base is lengthened as *dhāvāhi*. Optionally the termination *-hi* is dropped after the base ending in *a* or *ā* and the basic *ā* is shortened: *dhāvāhi*, *dhāva*, *kiṇāhi*, *kiṇa*.
20. The particle '*mā*' standing before Imperative, expresses a prohibition: *mā gaccha* (don't go)!

21. Some adverbs

Demonstrative	Relative	Interrogative
<i>atra</i> , <i>ettha</i> , <i>idha</i>	<i>yatra</i> , <i>yattha</i>	<i>kutra</i> , <i>kattha</i>
<i>iha</i> , <i>tatra</i> , <i>tahim</i>	<i>yahim</i>	<i>kuhim</i> , <i>kaham</i>
<i>ato</i> , <i>ito</i> , <i>tato</i>	<i>yato</i>	<i>kuto</i>

Meanings

<i>atra</i> , <i>ettha</i> , <i>idha</i> , <i>iha</i>	: (here)
<i>tatra</i> , <i>tattha</i> , <i>tahim</i>	: (there)
<i>ato</i> , <i>ito</i>	: (from here)
<i>tato</i>	: (from there, from that, therefore)
<i>yatra</i> , <i>yattha</i> , <i>yahim</i>	: (where, where ever)
<i>yato</i>	: (from where, from what, wherefore)
<i>Kutra</i> , <i>kattha</i> , <i>kuhim</i> , <i>kaham</i>	: (where?)
<i>kuto</i>	: (from where? from what?)

Generally an adverb stands before a verb: *Aham atra vasāmi* (I live here). *Aham ito gacchāmi* (I go from here).

22. A relative adverb makes the sentence a relative one: *Yatra so vasati*, *tatra aham gacchāmi* (I go there where he lives). An interrogative adverb makes the sentence a question: *kutra gacchasi* (where do you go? where are you going?), *kuto āgacchasi* (where do you come from? where are you coming from?).

Exercises

(a) Translate into English:

1. *So idha vasatu*.
2. *Te tatra gacchantu*.
3. *Tumhe idha mā nistdatha*.
4. *Mayam tato kiṇāma*.
5. *Kutra tumhe vasatha?*
6. *Yato te āgacchanti*, *aham tatra gacchissāmi*.
7. *Yatra te vasanti mayam tato āgacchāma*.
8. *Mayam ito kuhim gacchissāma?*
9. *Te tatra tanontu*.
10. *Mayam jānāma*.
11. *Yatra te vasanti tatra tumhe desetha*.
12. *Tvam mā desehi*.
13. *Te bhāventu*.
14. *Kuhim te corenti?*
15. *Te jinantu*.

(b) Translate into Pali:

1. Let them come here. 2. Where are they dwelling? 3. You may know. 4. May you conquer. 5. I am going where they are. 6. Where is he? 7. Let us buy therefrom. 8. We hear therefrom. 9. Don't kill there. 10. Let them come therefrom.

LESSON 7

Optative (or Potential) Mood Verbal Terminations

	Singular	Plural
1st pers.	<i>eyyāmi, (emi)</i>	<i>eyyāma, (ema)</i>
2nd pers.	<i>eyyāsi, (esi)</i>	<i>eyyātha, (eitha)</i>
3rd pers.	<i>eyya, (e)</i>	<i>eyyum</i>

Root: *dhāv*, base: *dhāva*

1st pers.	<i>dhāveyyāmi, dhāvemi</i>	<i>dhāveyyāma, dhāvema</i>
2nd pers.	<i>dhāveyyāsi, dhāvesi</i>	<i>dhāveyyātha, dhāvettha</i>
3rd pers.	<i>dhāveyya, dhāve</i>	<i>dhāveyyum</i>

Root: *kr*, base: *kiṇā*: *kiṇeyyāmi, kiṇeyyāma*, etc.

Root: *dis*, base: *dese*: *deseyyāmi, deseyyāma*, etc.

Root: *kar*, base: *karo*: *kareyyāmi, kareyyāma*, etc.

Root: *han*, base: *hana*: *haneyyāmi, haneyyāma*, etc.

Anomalous forms of the root 'as' (verb: *atthi*)

	Singular	Plural
1st pers.	<i>siyam, assam</i>	<i>assāma</i>
2nd pers.	<i>siyā, assa</i>	<i>assatha</i>
3rd pers.	<i>siyā, assa</i>	<i>siyum, assu, siyamso</i>

Root: *kar*

1st pers.	<i>kareyyāmi, kayirāmi</i>	<i>kareyyāma, kayirāma</i>
2nd pers.	<i>kareyyāsi, kayirāsi</i>	<i>kareyyātha, kayirātha</i>
3rd pers.	<i>kareyya, kayirā, kare</i>	<i>kareyyum, kayirum</i>

23. The optative verbs are used to express a supposition, doubt, possibility, mild command, request invitation, courteous question, and also a prayer. These verbs may be translated into English by using the auxiliary verbs 'may, might, should' or 'would'. Thus "so *dhāveyya*" means 'He may run, He might run, He should run' or 'He would run'.

Vocabulary

inthaṃ : thus, in this way

evaṃ : this

tathā : so, in that way

Na : not

yathā : in whatever way, such as

kathaṃ : how, in what way?

sace (if), *yadi* (if). These particles begin a sentence when it expresses a supposition: *sace(yadi) so gaccheyya*, if he would go, if he should go. *sakkori* (root: *sak*), he is able.

Exercises

(a) Translate into English:

1. *So tatra kaseyya.*
2. *Tumhe idha vapeyyātha.*
3. *Mayaṃ passeyyāma.*
4. *Te tahiṃ sayeyyūṃ.*
5. *Ahaṃ phuseyyāmi.*
6. *Tvaṃ cinseyyāsi.*
7. *Mayaṃ tahiṃ gaccheyyāma.*
8. *Ahaṃ cineyyāmi.*
9. *Kuto te āgaccheyyūṃ?*
10. *Kutra mayaṃ vaseyyāma?*
11. *Yatra te vaseyyūṃ mayaṃ tatra gaccheyyāma.*
12. *Yahiṃ te nistdeyyūṃ tato tumhe apagaccheyyātha.*

(b) Translate into Pali:

1. I should stay here.
2. They would go away from here.
3. Where should they run?
4. They might conquer there.
5. You should know.
6. They would conquer.
7. Where should we purchase from?
8. You should approach there.
9. How should they conquer?
10. You should work in this way.
11. You may do as I do.
12. You should expound.

LESSON 8

Past Tense (Aorist)

Terminations

	Singular	Plural
1st pers.	-im̐	-(i)mhā, (i)mha
2nd pers.	-o, i	-(i)uttha
3rd pers.	-i	-(i)m̐su, um̐

Root: *dhāv*, base: *dhāva*

	Singular	Plural
1st pers.	<i>adhāvim̐</i> (I ran)	<i>adhāvimhā</i> (We ran)
2nd pers.	<i>adhāvo, adhāvi</i> (You ran)	<i>adhāvittha</i> (You ran)
3rd pers.	<i>adhāvi</i> (He ran)	<i>adhāvim̐su, adhāvum̐</i> (They ran)

Root: *kf*, base: *kiṇā*

1st pers.	<i>akiṇim̐</i> (I bought)	<i>akiṇimhā</i> (We bought)
2nd pers.	<i>akiṇo, akiṇi</i> (You bought)	<i>akiṇittha</i> (You bought)
3rd pers.	<i>akiṇi</i> (He bought)	<i>akiṇim̐su, akiṇum̐</i> (They bought)

Root: *dis*, base: *dese*

1st pers.	<i>adesesim̐</i> (I expounded)	<i>adesesimhā</i> (We expounded)
2nd pers.	<i>adesesi</i> (You expounded)	<i>adesesittha</i> (You expounded)
3rd pers.	<i>adesesi</i> (He expounded)	<i>adesesum̐</i> (They expounded)

Root: *kar*, base: *karo, kara*

1st pers.	<i>akariṃ</i> (I made, worked)	<i>akarimha</i> (We made, worked)
2nd pers.	<i>akari, akaro</i> (You made, worked)	<i>akarintha</i> (You made, worked)
3rd pers.	<i>akari</i> (He made, worked)	<i>akariṃsu, akarum̐</i> (They made, worked)

Root: *han*, base: *han*, *hana*

1st pers.	<i>ahaniṃ</i> (I killed)	<i>ahanimhā</i> (We killed)
2nd pers.	<i>ahani</i> (You killed)	<i>ahaniṭṭha</i> (You killed)
3rd pers.	<i>ahani</i> (He killed)	<i>ahaniṃsu</i> (They killed)

Root: *as* (anomalous)

1st pers.	<i>āsiṃ</i> (I was)	<i>āsimhā</i> (We were)
2nd pers.	<i>āsi</i> (You were)	<i>āsiṭṭha</i> (You were)
3rd pers.	<i>āsi</i> (He was)	<i>āsum</i> (They were)

Note 1: 'a' is prefixed to the verbs of Past Tense. But optionally it may be dropped, e.g. *dhāviṃ*, *kiṇiṃ*, *desesiṃ*, *kariṃ*, *haniṃ*, etc., instead of *adhāviṃ*, *akiṇiṃ*, *adesesiṃ*, *akarīṃ*, and *ahaniṃ* respectively

Note 2: The particle 'mā' stands before Aorist verbs to express a prohibition as: *mā āgacchi* (Don't come), *mā gacchi* (Don't go), *mā kari* (Don't do, Don't make).

Note 3: *idāni* (now), *tadā* (at that time, then), *yadā* (whenever, when), *kadā* (when?)

Exercises

(a) Translate into English:

1. *Ahaṃ tatra vasiṃ*. 2. *Te kadā tatra gacchiṃsu?* 3. *Yadā tvaṃ tato āgacchi*, *tadā mayam atra āsimhā*. 4. *Tumhe kadā jiniṭṭha?* 5. *Mayam idāni kiṇimhā*. 6. *Yato ahaṃ ajāniṃ tato avadiṃ*. 7. *Te tahiṃ desesuṃ*. 8. *Ahaṃ tadā idha āsiṃ*. 9. *Yadi evaṃ siyā*, *ahaṃ idha āgaccheyyāmi*. 10. *Kadā te tatra haniṃsu?* 11. *Tumhe mā idha vasiṭṭha*. 12. *Mā te evaṃ kariṃsu*.

(b) Translate into Pali:

1. 'They went there. 2. We dwelt here. 3. When did you come from there? 4. Then you were there. 5. We went there when you were here. 6. How did you know? 7. Where did you purchase? 8. When did you plough? 9. When I touched, (then) I knew. 10. We thought when we heard (when we heard, then we thought.)

LESSON 9

Negation: To express negation, the particle '*na*' is placed before a verb, e.g. *na gacchati* (he does not go).

Question: A question begins with '*api*', '*api nu*' or '*kiṃ*'. '*kiṃ*' may be placed even at the end of a sentence, e.g. *api gacchasi? api nu gacchasi? kiṃ gacchasi? gacchasi kiṃ?* (Do you go?)

Gerund "(i)tvā"

A Gerund in Pali expresses such statements as 'having gone' or 'after going', e.g. *So tatra gantvā idha āgacchati* (he, having gone there, comes back here), (he, after going there, comes here), or (he goes there and comes here). *So tatra gantvā idha āgacchi* (having gone there, he came here), or (he went there and came here).

So tatra gantvā idha āgacchissati (having gone there, he will come here), or (he will go there and come here, i.e. he will go there and return). In these sentences *gantvā* is the gerund (of *gacchati*).

Infinitive (of purpose) "(i)tum"

So idha vasitum icchati (he wishes, likes, hopes to stay here). Here '*vasitum*' is the infinitive of *vasati* (He dwells, He stays, He lives). Generally the Infinitive stands before the finite verb or predicative participle.

Root	Verb present	Gerund	Infinitive
<i>vas</i> (to stay)	<i>vasati</i> (he stays)	<i>vasitvā</i> (having stayed)	<i>vasitum</i> (to stay)
<i>gam</i> (to go)	<i>gacchati</i>	<i>gantvā</i> (having gone)	<i>gantum</i> (to go)
<i>ṭhā</i> (to stand)	<i>ṭṭhāti</i> (he stands)	<i>ṭṭhatvā</i> (having stood)	<i>ṭṭhatum</i> (to stand)
<i>ud + ṭhā</i> (to get up)	<i>uṭṭhahati, uṭṭhāti</i>	<i>uṭṭhahitvā, uṭṭhāya</i>	<i>uṭṭhahitum, uṭṭhānām</i> (to get up)

Root	Verb present	Gerund	Infinitive
<i>ni + sad'</i> (to sit)	<i>nistdari</i>	<i>nistdirvā</i>	<i>nistdintum</i>
<i>ā + gam'</i> (to come)	<i>āgacchari</i>	<i>āganrvā, āgamma</i>	<i>āgantum</i>
<i>si</i> (to lie down)	<i>sayari</i>	<i>sayirvā</i>	<i>sayitum</i>
<i>apa + gam</i> (to go away)	<i>apagacchari</i>	<i>apaganrvā</i>	<i>apagantum</i>
<i>pa + ap</i> (to attain, to approach)	<i>pāpundri,</i> <i>pappoti</i>	<i>pāpunitrvā,</i> <i>pappuyya, parvā</i>	<i>pāpunitum,</i> <i>papporum</i>
<i>ud + gam</i> (to go up, to rise)	<i>uggacchari</i>	<i>ugganrvā,</i> <i>uggamma</i>	<i>uggantum</i>
<i>ñā</i> (to know, to understand)	<i>jānari</i>	<i>jānirvā,</i> <i>ñarvā</i>	<i>jānitum,</i> <i>ñatim</i>
<i>ji</i> (to conquer, to win)	<i>jīnari</i>	<i>jīnirvā,</i> <i>jervā</i>	<i>jīnitum,</i> <i>jetum</i>
<i>su</i> (to hear)	<i>sunāri</i>	<i>sunirvā, survā</i>	<i>sunitum, sotum</i>
<i>cor</i> (to steal, rob)	<i>coreti</i>	<i>corervā</i>	<i>coretum</i>
<i>rud</i> (to cry, to weep)	<i>rudari,</i> <i>rodari</i>	<i>rudirvā,</i> <i>rodirvā</i>	<i>ruditum,</i> <i>roditum</i>
<i>bhā</i> (to develop)	<i>bhāveri</i>	<i>bhāvervā</i>	<i>bhāverum</i>
<i>bhā</i> (to become, to be)	<i>bhavari</i>	<i>bhavirvā</i>	<i>bhavitum</i>
<i>chād</i> (to cover up)	<i>chāderi</i>	<i>chādervā</i>	<i>chādetum</i>
<i>tan</i> (to spread)	<i>tanori</i>	<i>tanirvā</i>	<i>tanitum</i>
<i>ci</i> (to collect to heap up)	<i>cīnari</i>	<i>cīnirvā</i>	<i>cīnitum</i>
<i>eri</i> (to come)	<i>eri</i> (He comes)	<i>ervā</i> (having come)	<i>etum</i> (to come)
<i>kas</i> (to plough)	<i>kasari</i>	<i>kasirvā</i>	<i>kasitum</i>
<i>vap</i> (to sow)	<i>vapati</i>	<i>vapirvā</i>	<i>vapitum</i>
<i>dis, pass</i> (to see)	<i>passari</i>	<i>passirvā,</i> <i>disvā</i>	<i>passitum,</i> <i>daṭṭhum</i>
<i>vad</i> (to say)	<i>vadari</i>	<i>vadirvā</i>	<i>vaditum</i>
<i>ghā</i> (to smell)	<i>ghāyari</i>	<i>ghāyirvā</i>	<i>ghāyitum</i>
<i>svad</i> (to taste)	<i>sāyari</i>	<i>sāyirvā</i>	<i>sāyitum</i>

"*sad'*" is changed into '*stā*'

"*gam'*" is changed into '*gacch'*'

Root	Verb present	Gerund	Infinitive
<i>phus</i> (to touch)	<i>phusati</i>	<i>phusitvā</i>	<i>phusitum</i>
<i>cint</i> (to think)	<i>cinteti</i>	<i>cintetvā</i>	<i>cintetum</i>
<i>kr</i> (to buy)	<i>kiṇāti</i>	<i>kiṇitvā, kervā</i>	<i>kiṇitum, ketum</i>
<i>vi + kr</i> (to sell)	<i>vikkiṇāti</i>	<i>vikkiṇitvā,</i> <i>vikkiṇiya</i>	<i>vikkiṇitum,</i> <i>vikketum</i>
<i>dis</i> (to expound)	<i>deseti</i>	<i>deservā</i>	<i>desetum</i>
<i>pac</i> (to cook)	<i>pacati</i>	<i>pacitvā</i>	<i>pacitum</i>
<i>bhūj</i> (to eat, to enjoy)	<i>bhūṇjati</i>	<i>bhūṇjitvā</i> <i>bhurvā</i>	<i>bhūṇjitum</i> <i>bhortum</i>
<i>daṇḍ</i> (to punish)	<i>daṇḍayati</i>	<i>daṇḍayitvā</i>	<i>daṇḍayitum</i>
<i>dhāv</i> (to run)	<i>dhāvati</i>	<i>dhāvitvā</i>	<i>dhāvitum</i>
<i>kar</i> (to do, to make, to work)	<i>karoti</i>	<i>karitvā,</i> <i>karvā</i>	<i>karitum,</i> <i>kārum</i>
<i>han</i> (to kill, to harm)	<i>hanti,</i> <i>hanati</i>	<i>hantvā</i>	<i>hantum</i>
<i>anu + sās</i> (to admonish)	<i>anusāsati</i>	<i>anusāsitya,</i> <i>anusāsitvā</i>	<i>anusāsitum</i>
<i>jīv</i> (to live)	<i>jīvati</i>	<i>jīvitvā</i>	<i>jīvitum</i>
<i>pā</i> (to drink)	<i>pivati</i>	<i>pivitvā</i>	<i>pivitum</i>

Note 1: Sometimes the suffix 'na' is added to gerunds as: *vasitvāna*, *gantvāna*, *ṣatvāna*.

Note 2: When a prefix is added, the suffix '-ya' might be added to the verbal root to form the Gerund, e.g. *ud + ṣhā + ya = uṣṣhāya*; *ni + sad + ya = nisajja*; *ā + gam + ya = āgamma*.

Vocabulary

ajja: today, *suve*: tomorrow, *sā*: she, *āma*: yes

Exercises

(a) Translate into English:

1. *So tatra nisīdītvā (nisajja) tato uṭṭhāsi.* 2. *Māyaṃ ajja idha vasītvā suve sahiṃ gacchissāma.* 3. *Ahaṃ bhūṇītvā sayitum na icchāmi.* 4. *Kadā tvaṃ desetum tatra gacchissasi?* 5. *Tvaṃ āgantvā idha vasāhi.* 6. *Te kasītvā bhūṇītvā idha āgacchimsu.* 7. *Māyaṃ idāni atra bhūtvā vapitum sahiṃ gacchissāma.* 8. *Te atra coretvā ito dhāvītvā tatra pāpunimsu.* 9. *So vikkīṇitum ito gantvā, tato kiṇītvā idha āgacchi.* 10. *Sace so coretvā idha āgacchevya, ahaṃ daṇḍayissāmi.* 11. *Sace tumhe tato āgamma idha vaseyyātha, māyaṃ atra gantvā vasitum sakkunissāma.* 12. *Sace tvaṃ tatra gantvā deseyyāsi, māyaṃ sotum sahiṃ gacchissāma.* 13. *Yadi sā desetum sakkuneyya, suve idha āgacchevya.* 14. *Tumhe atra āgantvā pacītvā bhūṇītvā ajja idha sayītvā suve tatra gaccheyyātha.* 15. *Tumhe idha nisīdītvā mā rodītha, tatra gacchatha, gantvā bhūtvā sayatha.*

(b) Translate into Pali:

1. If you like to live here, come and stay. 2. I wish to go there and expound. 3. We do not go there to buy. 4. They come here and cook and go, and you eat and drink and lie down. 5. After ploughing there, they came here. 6. We do not like to kill. 7. Yes, I know, you like to steal. 8. If he wishes to go there, let him go. 9. They wanted to reach there. 10. If you go there and teach (expound), they would listen. 11. Where will you stay there, after going from here? 12. If you like, stay here. 13. Do you like to cook? 14. He cannot conquer. 15. I can see (I am able to see).

LESSON 10

Nouns

24. Nouns are declined in three genders, two numbers and eight cases.
Three genders: masculine, feminine and neuter.
Two numbers: singular and plural.
Eight cases: Nominative, Vocative, Accusative, Instrumental, Ablative, Dative, Genitive and Locative.

25. Nouns are divided into two groups with reference to their endings: some ending in vowels and others ending in consonants.
26. Masculine nouns: some masculine nouns end in 'a', some in 'i', some in 'r', some in 'u' and others in 'ā' and some end in 'o'. These are the masculine nouns ending in vowels. Those ending in consonants will be dealt with in lessons 21, 22, 23 and 24.
27. 'Buddha' is a masculine noun ending in 'a', 'muni' ending in 'i', 'senānī' ending in 'r', 'garu' ending in 'u', 'vidū' ending in 'ā' and the anomalous noun 'go' ending in 'o'.
28. Nominative Case. In nominative singular the final 'a' of the noun-stem becomes 'o', the final 'i, r, u, ā' or 'o' remains unchanged.

Noun stems

Buddha (Buddha)

muni (sage)

senānī (general of the army)

garu (preceptor)

vidū (wise man or knower)

go (ox)

Nominative Singular

Buddho (a Buddha or the Buddha)

muni (a sage or the sage)

senānī (a general or the general)

garu (a preceptor or the preceptor)

vidū (a wise man or the wise man)

go (an ox or the ox)

29. In Nominative Plural, the final *a* becomes *ā*, the final *i* becomes *r* or *ayo*, the final *u* becomes *ū* or *avo*, the final *r* becomes *r* or *ino*, the final *ā* becomes *ā* or *uno*, the final *o* becomes *āvo*.

Examples:

Noun stems

Buddha

muni

garu

senānī

vidū

go

Nominative Plural

Buddhā (Buddhas, the Buddhas)

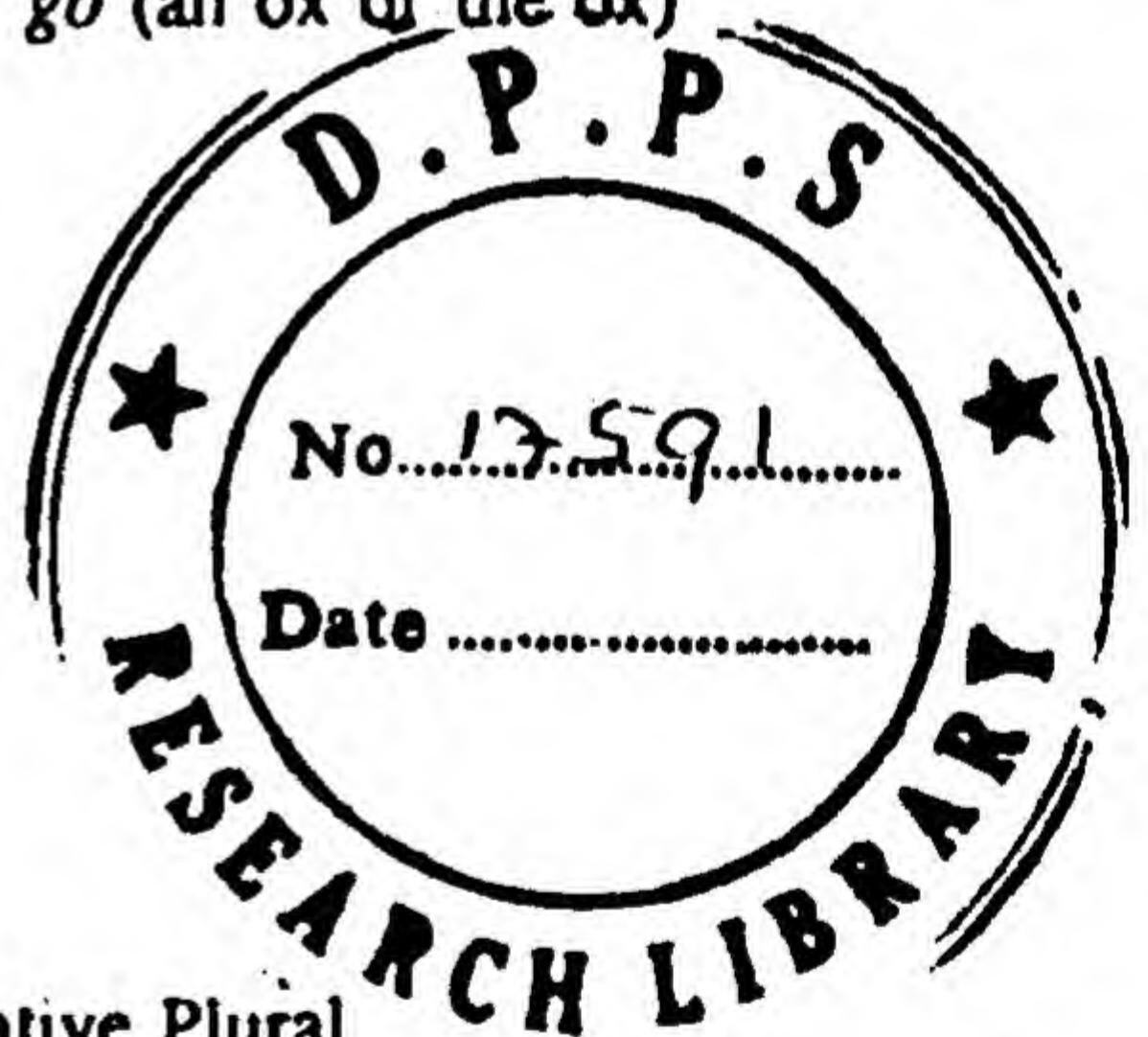
munī, munayo (sages, the sages)

garū, garavo (preceptors, the preceptors)

senānī, senānino (generals, the generals)

vidū, viduno (wise men, the wise men)

gāvo (oxen, the oxen)



Exercise

(a) Give the Nominative singular and plural forms of the following nouns:

<i>vāṇija</i> (merchant)	<i>nāga</i> (cobra, elephant)	<i>seru</i> (bridge)
<i>suriya</i> (sun)	<i>isi</i> (seer)	<i>ucchu</i> (sugar cane)
<i>miga</i> (deer)	<i>aggi</i> (fire)	<i>veḷu</i> (bamboo)
<i>sūda</i> (cook)	<i>ravi</i> (sun)	<i>maccu</i> (death)
<i>manussa</i> (man)	<i>ahi</i> (snake)	<i>sabbaññū</i> (the Omniscient one, The Buddha)
<i>alagadda</i> (snake)	<i>gahapati</i> (householder)	

LESSON 11

30. The subject of a predicate may be a noun or its equivalent and it is expressed by Nominative Case. The subject should agree with the finite verb of the predicate in number and person.

Example:

Ahaṃ gacchāmi (I go)
Tvaṃ gacchasi (You go) Sing.
So gacchati (He goes)
Puriso gacchati (A man goes)
Munī gacchati (A sage goes)
Ravi uggacchati (Sun rises)
Veḷu calati (the bamboo sways or moves)
Sabbaññū deseti (the Omniscient One expounds)

Mayaṃ gacchāma (We go)
Tunhe gacchatha (You go) Plur.
Te gacchanti (They go)
Purisa gacchanti (Men go)
Munī (Munayo) gacchanti (sages go)
Ahi (Ahayo) dasanti (Snakes bite)
Veḷu (Veḷavo) calanti (Bamboos move or sway)
Sabbaññū (Sabbaññuno) desenti (Omniscient Ones expound)

Vocabulary

Verb	Gerund	Infinitive
<i>dasati</i> (He bites)	<i>dasitvā</i>	<i>dasitum</i>
<i>patati</i> (He falls)	<i>patitvā</i>	<i>patitum</i>
<i>vicarati</i> (He moves about, walks)	<i>vicaritvā</i>	<i>vicaritum</i>
<i>vaṇṇeti</i> (He describes, praises)	<i>vaṇṇetvā</i>	<i>vaṇṇetum</i>
<i>harati</i> (He takes away, carries)	<i>haritvā</i>	<i>haritum</i>

ogacchati (He goes down)
anusāsati (He admonishes)
rohati (It grows up)
ḍahati (It burns)
viharati (He dwells, stays)
jāyati (He is born, It is produced)

<i>ogantvā, ogamma</i>	<i>ogantum</i>
<i>anusāsivā, anusāsiya</i>	<i>anusāsitum</i>
<i>rohitvā</i>	<i>rohitum</i>
<i>ḍahivā</i>	<i>ḍahitum</i>
<i>viharivā</i>	<i>viharitum</i>
<i>jāyivā</i>	<i>jāyitum</i>

Exercises

(a) Translate into English:

1. *Migo āgacchati* 2. *Manussā vasantī* 3. *Alagaddo ḍasati* 4. *Nāga dhāvanti* 5. *Isayo viharanti* 6. *Aggi ḍahati* 7. *Ravi uggacchati* 8. *Ahayo vicaranti* 9. *Gahapati kiṇāti* 10. *Maccu harati*

(b) Translate into Pali:

1. The Omniscient One expounds. 2. Sugar cane grows. 3. There are bridges. 4. The sages teach. 5. The bamboo falls down. 6. The cobras move about. 7. The preceptor admonishes. 8. The cook cooks. 9. Merchants sell 10 Sun sets (goes down).

(c) Exercise

Turn all the verbs in exercise (a) into past tense and form ten sentences.

(d) Exercise

Turn the verbs in the exercise (b) into Imperative and Optative forms and make sentences.

(e) Translate into English:

1. *Migo tattha gantvā sayi.*
2. *Manussā ajja idha vasitvā suve tahiṃ gacchissanti.*
3. *Alagaddo ḍasitvā tattha dhāvi.*
4. *Isayo idha viharitum na icchanti, te tattha gantvā vasitum icchanti.*
5. *Aggi uṭṭhāya ḍahi.*
6. *Idāni suriyo uggacchati, uṭṭhātha, mā idha sayittha.*
7. *Vāṇijā idha nisīditvā vikkiṇimsu.*
8. *Sace gahapati āgaccheyya, idha vihareyya.*
9. *Yadi tumhe vikkiṇeyyātha, mayam kiṇeyyāma.*
10. *Sace sūdā na paceyyum, mayam bhuñjitum kuhiṃ gaccheyyāma?*

LESSON 12

31. **Adjective.** An adjective agrees with the noun it qualifies in gender, number and case. Generally an adjective stands before the noun it qualifies. But if there are many adjectives qualifying the same noun, most often they may follow it.

Examples: *seto asso* (a white horse), *setā assā* (white horses),
kuṭumbiko aḍḍho mahaddhano mahābhogo (a householder
opulent, very wealthy and possessing much property)

32. **Predicative use.** Sometimes a noun plays the part of a predicate and it should necessarily agree with its subject in case: *Purā manussānaṃ vaṭṭhu* (children are men's wealth).

33. If the predicate be an adjective, it should agree with the subject in gender, number and case: *Kāma hi citrā madhurā manoharā* (sense-pleasures are diverse, sweet and delightful) M.II.74.

34. **Noun in apposition.** A noun in apposition, too, agrees with the noun it modifies in case, and if possible, in gender and number, too.

Examples: *suppiyo paribbājako* (suppiya the wandering mendicant monk) D.I. *Samaṇo gotamo* (the recluse Gotama) M.I.375.

Sometimes the particle 'nāma' (by name, named) follows the proper noun in this construction: *Yaññadatto nāma brāhmaṇo* (a brahmin named yaññadatta) D.II.8.

35. *Natthi* (there is not, there are not), *musā* (lie): these particles may stand as predicate. *Sankhārā sassatā natthi* (no conditioned things are eternal) Dh.255. *Taṃ musā* (it is a lie).

36. Past participles stand as predicate: *Apārurā tesam amatassa dvārā* (opened are the gates of immortality for them) S.I.138.

37. Subjective complement agrees with the subject in case and number: *Tvaṃ kiso asi* (you are lean). Here 'kiso' is adjective used as subjective complement.

38. Euphonic combinations

(a) When two vowels of the same kind meet together (only when they are followed by a single consonant), they blend into the long vowel of the same kind: $a + a = ā$; $i + i = ī$; $u + u = ū$

Examples: *na ahaṃ* = *nāhaṃ*; *muni idha* = *munīdha*

(b) The short vowel that follows 'o' is elided and an apostrophe is put in its place. *kiso asi* = *kiso'si*.

(c) The 'm' followed by a vowel is changed into 'ṃ' and is joined to the following vowel: *tvam asi* = *tvam asi* = *tvamaṣi*.

39. Pronouns are also used as adjectives. Then they agree with the noun they qualify in gender, number and case. So *puriso* (that man), *te purisā* (those men).

Vocabulary

Masculine nouns

magga (road, way, path)
dhamma (state, tendency, doctrine, nature)
purisa (person, man)
paṭha (question)
saddhamma (true doctrine)
bālaka, dāraka, kumāra (boy)

kheḷa (saliva)
sankhāra (conditioned thing)
bhataka (hired servant)
kāya (body)
pāṭha (lesson)
kuṭumbika, gahapati (householder)

ācariya (teacher)
āyya (venerable one, master, gentleman)
thera (elderly monk)
gāṭha (excrement)
sappurisa (good man)

Adjectives

dubbaṇṇa (discoloured)
pāpaka (mean, ignoble, bad)
akusala (unwholesome)
abhirūpa (beautiful)
caṇḍa (wicked, violent)
khema (safe)
sadhana (rich)
dhanika (rich)

Adjectives

kisa (lean, emaciated)
sassata (eternal)
dullabha (hard to find, rare)
kalla (clever, proper, fit)
duggandha (ill-smelling)
bhidura (breakable)

Interrogatives

kasmā (why?)

Verbs

vaḍḍhati (it grows)
uppajjati (it arises, is born)
nikkhamati, nigga-
cchari (he sets out)

Indeclinables

udāhu (or)
evam (thus)
hiyyo (yesterday)

Exercises

(a) Translate into English

1. *Kiso tvamasi dubbanno.* 2. *Maggo khemo.* 3. *Pāpaka akusala dhammā uppajjanti.* 4. *Ayyo abhirūpo.* 5. *Paṇho kallo* 6. *Kheḷo duggandho.* 7. *Kāyo bhiduro.* 8. *Sankhārā aniccā.* 9. *Nāhaṃ (na ahaṃ) bhatako'smi (bhatako asmi).* 10. *Idāni kasmā so puriso ito nikkhamati?*

(b) Translate into Pali:

1. Conditioned things are not eternal. 2. The householder was Sudatta by name. 3. The body grows. 4. Excrement is ill-smelling. 5. The true doctrine is hard to find. 6. Don't be wicked. 7. Then he was beautiful. 8. When the road is safe, then shall we set out from here. 9. Good men are rare. 10. They are not rich.

(c) Answer in Pali

1. *Hiyyo tumhe kuhiṃ vasitvā ajja idhāgacchatha (idha āgacchatha)?* 2. *Kiṃ tvam uḍḍātuṃ na sakkosi?* 3. *Api nu ācariyo idha nistḍiṭṭuṃ na icchati?* 4. *Kiṃ so jānitvā evaṃ karoti udāhu ajānitvā?* 5. *So pāpako puriso kasmā idhāgacchati?* 6. *Kiṃ te purisā vajirūṃ sahiṃ gacchissanti?* 7. *So jhero idāni kuhiṃ vasati?* 8. *Kiṃ bhāko paṇham paṇhati?* 9. *Dārakā idha bhutvā kasmā sahiṃ gacchanti?* 10. *Kadā munayo idhāgacchissanti?*

LESSON 13

40. Vocative Case

All stems ending in 'a', 'i' or 'u' remain unchanged in vocative singular. The final long 'ī' and 'ū' (of the *ī*-stems and *ū*-stems) become short in vocative singular. The vocative plural of all these nouns are the same as their nominative plural.

Vocative Case

Stem	Singular	Plural
<i>Buddha</i>	<i>Buddha</i> (O Buddha)	<i>Buddhā</i> (O Buddhas)
<i>muni</i>	<i>muni</i>	<i>munī</i>
<i>garu</i>	<i>garu</i>	<i>garū</i>
<i>senāni</i>	<i>senāni</i>	<i>senāni, senanino</i>
<i>vidu</i>	<i>vidu</i>	<i>vidū</i>
<i>go</i>	<i>go</i>	<i>gāvo</i>

Very seldom the form '*Buddhā*' is found in vocative singular in verses. Some special vocative forms: *Bho*, *he* (hallo) (sing.); *Bhavanto* (pl.); *avuso* (friend); *bhante* (venerable sir, your holiness); *idā* (dear one) (sing.); *idā* (pl.).

41. Accusative Case

In accusative singular the nasal '*m*' is added to all nouns. Long '*i*' and '*ū*' become short before '*m*'. Examples: *Buddham*, *munim*, *garum*, *senānim*, *vidum*. The anomalous stem '*go*' becomes '*gavam*, *gāvam*, *gāvum*'. In accusative plural the final '*a*' of *a*-noun becomes '*e*' as '*Buddhe*', plural forms of other stems are the same as their nominative plurals.

Accusative Case

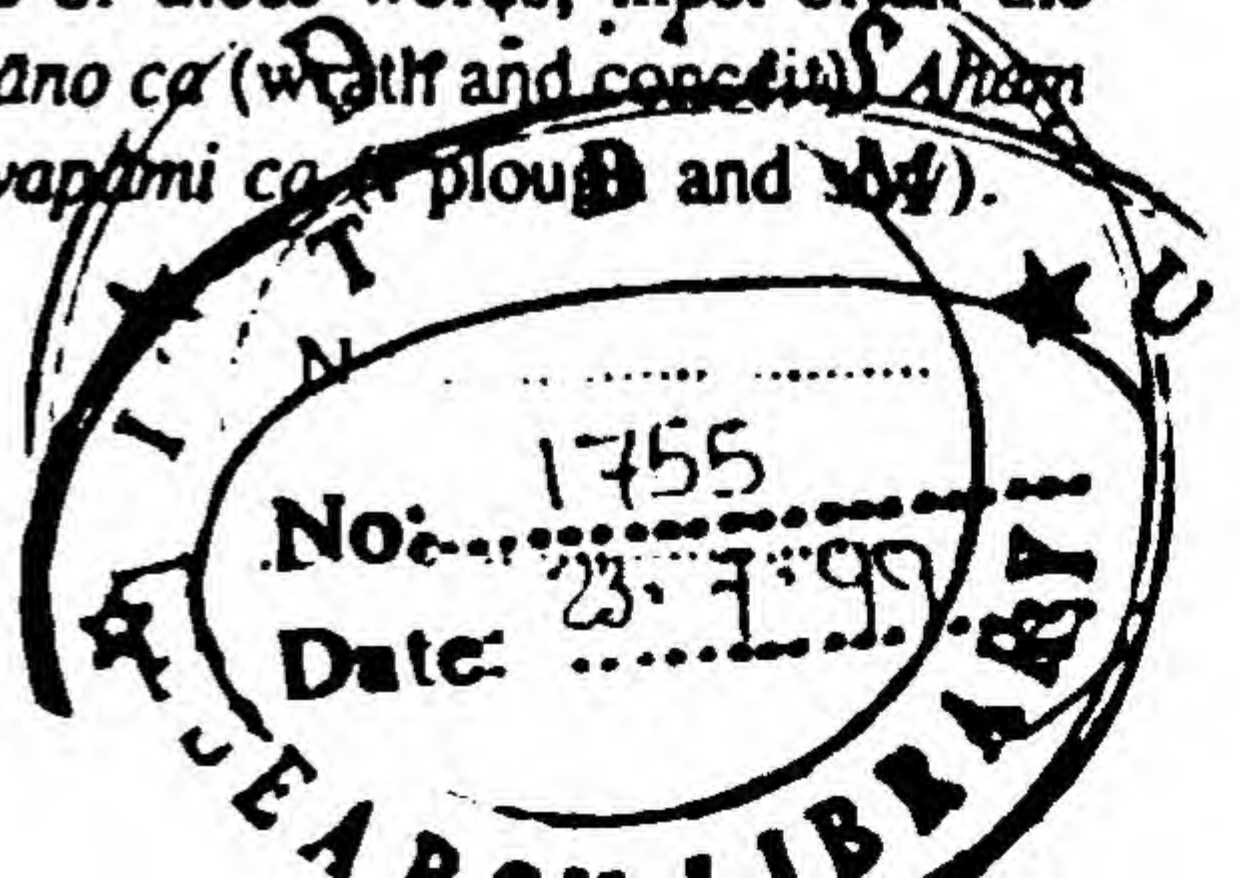
Stem	Singular	Plural
<i>Buddha</i>	<i>Buddham</i>	<i>Buddhe</i>
<i>muni</i>	<i>munim</i>	<i>munī, munayo</i>
<i>garu</i>	<i>garum</i>	<i>garū, garavo</i>
<i>senānī</i>	<i>senānim</i>	<i>senānī, senānino</i>
<i>vidū</i>	<i>vidum</i>	<i>vidū, viduno</i>
<i>go</i>	<i>gavam, gāvam, gāvum</i>	<i>gāvo</i>

42. The accusative case expresses the direct object of a verb (of active voice) as *So rukkham chindati* (he cuts down the tree). Here '*rukkham*' is the direct object.

The accusative singular of '*ka*' (who) is '*kaṃ*' (whom), its plural is '*ke*' (whom), nom. sing.: '*ko*'

The accusative of the goal of motion. The accusative form is also used to express the place or person to which or to whom one goes: *So gāmaṃ gacchati* (he goes to the village). *So Buddham upasankamati* (he goes to the Buddha).

43. *Ca*. The particle '*ca*' (and) follows every word it joins together in sense. Sometimes it follows only one of those words, most often the last one: *Kodho ca māno ca*, *kodho māno ca* (wrath and conceit). *Ahaṃ kasāmi ca vapāmi ca*, *ahaṃ kasāmi vapāmi ca* (I plough and sow).



44. *Hi*. The enclitic '*hi*' is sometimes used to express the idea "as for" or "on.....part". *Ahaṃ hi samaṇa kaṣāmi ca vapāmi ca* (as for me, I, O recluse, plough and sow) or (on my part, O recluse, I plough and sow). Sometimes '*hi*' is used in the sense "certainly, indeed": *Na hi so socati* (certainly he doesn't grieve).

Vocabulary

Nouns

<i>dhamma</i> (the dhamma, the way of life, the doctrine, righteousness, duty, nature)		
<i>adhamma</i> (unrighteousness, false doctrine, injustice, mean way of life)		
<i>kodha</i> (wrath)	<i>niraya</i> (unhappy destination after death,doom)	
<i>Raṭṭhapāla</i> (name of a person)	<i>kāma</i> (desire, sensual pleasure)	
<i>māna</i> (conceit)	<i>kulla</i> (a raft)	<i>paṇḍita</i> (the wise man)
<i>brāhmaṇa</i> (brahmin)	<i>mitta</i> (friend)	<i>kumāra</i> (boy)
<i>yakkha</i> (demon)	<i>samaṇa</i> (recluse)	<i>paṇāda</i> (negligence)
<i>sunakha</i> (dog)		

Adjectives

mānusaka (human); *vihāra* (monastery); *odana* (boiled rice)

Indeclinables

vaṭa (alas, certainly, indeed), this is an enclitic particle and never begins a sentence.

api, pi (also) (enclitic)

musā (falsehood, lie)

Verbs

<i>bhujjati</i> (he eats, enjoys)	<i>avajānāti</i> (he despises, denies)
<i>bhajati</i> (he associates, follows)	<i>jahāti, pajahati</i> (he gives up, rejects)
<i>vandati</i> (he adores, pays homage to)	<i>vippajahati</i> (he dispels, drives away)
<i>neti, nayati</i> (he leads)	<i>nassati</i> (it ruins, vanishes, perishes)
<i>kṛti</i> (he plays)	<i>parivajjeti</i> (he avoids)
<i>apadhavati</i> (he runs away)	<i>pivati</i> (he drinks)
<i>cārati</i> (he behaves, wanders)	<i>jarati</i> (he decays, be decrepit)
<i>ugganhāti</i> (he learns)	pp. <i>jiṇṇa</i>

Exercises

(a) Translate into English:

1. *Passāmi sadhane manusse.* 2. *Ahaṃ hi samaṇa kasāmi.* 3. *Ehi tāta Raṭṭhapāla, bhuñja ca piva ca.* 4. *Uṭṭehi Vīra.* 5. *Kodhaṃ jahe vippajaheyya mānaṃ.* 6. *Nassuti vata bho loko.* 7. *Paṇḍitaṃ nāvajānāmi.* 8. *Na bhaje pāpake mitte.* 9. *Bhuñja mānusake kāme.* 10. *Adhamma nirayaṃ neti.*

(b) Translate into Pali

1. Men tie up a raft. 2. Dispel sensual pleasures, O friend. 3. Brahman decayed you are. 4. O Suvīra, go there. 5. One should not follow the mean way of life. 6. He avoids a wicked dog. 7. We may adore the Buddha. 8. O friend, let us go to the monastery now. 9. The sage expounded the Dhamma there and came here. 10. The man cooks rice and eats. 11. O boys, come here, eat and drink and play. 12. We cannot go to the village now.

(c) Answer in Pali:

1. *Ko idāni tatra dhammaṃ deseti?* 2. *Kiṃ tumhe ajja vihāraṃ na gacchittha?* 3. *Ahaṃ hi idha vasitvā dhammaṃ uggaṇhāmi, tumhe atra kiṃ karotha?* 4. *Kiṃ tumhe kumārā idha vasitvā dhammaṃ uggaṇhituṃ na icchatha?* 5. *Api nu tumhe tatra ahiṃ passatha?* 6. *Api tvaṃ yakkhaṃ disvā bhāyi?* 7. *Kiṃ ajja mayaṃ garuṃ passituṃ taḥiṃ gacchissāma?* 8. *Kuhiṃ so gāvaṃ neti?* 9. *Kutra idāni senāni ca kumārā ca gacchanu?* 10. *Kaṃ disvā bhāyitvā kumāra tato apadhāvanti?*

LESSON 14

Instrumental and Ablative Cases

45. The Instrumental Cases answers the questions: 'with whom or with what by whom or by what, by means of what, and because of whom or what?'

Thus, '*Buddhena*' means 'with the Buddha, by the Buddha, by means of the Buddha' or 'because of the Buddha'

46. The Ablative Case answers the questions: 'from whom, from what, from where, out of whom, out of what?'

Thus, '*Buddhasmā*' means 'from the Buddha, out of the Buddha'.

47. In Instrumental singular the final 'a' of the noun-stem becomes 'ena' as: *Buddhena*.

To the stems ending in *i*, *ī*, *u*, and *ū*, '-nā' is added. When it is added the final long vowel of the stem becomes short, e.g. *muninā*, *senāninā*, *garunā*, *vidunā*.

48. In Ablative singular the final 'a' of the stem becomes 'ā' or '-smā' is added to the stem as: *Buddhasmā*.

To the stems ending in *i*, *ī*, *u*, and *ū*, the ending '-smā' instead of '-nā' may be added. The final long vowel of the stem becomes short, e.g. *muninā*, *munismā*, *senāninā*, *senānismā*, *garunā*, *garusmā*, *vidunā*, *vidusmā*.

Note: '-smā' may become '-mhā' as: *Buddhamhā*, *munimhā*, *senānimhā*, *garumhā*, and *vidumhā*.

49. The plural of both the cases are formed by adding '-bhi' to the stem. When it is added the final 'a' of the stem becomes 'e' as: *Buddhebhi*. When '-bhi' is added the short final vowels 'i' and 'u' of other nouns become long as: *munībhi*, *garūbhi*.

Note: '-bhi' may often become '-hi', e.g. *Buddhehi*, *munīhi*, *senānīhi*, *garūhi*, *vidāhi*.

Stem	Instrumental Singular	Ablative Singular	Instrumental and Ablative Plural
<i>Buddha</i>	<i>Buddhena</i>	<i>Buddhā</i> , <i>Buddhasmā</i> , <i>Buddhamhā</i> , <i>Buddharo</i>	<i>Buddhebhi</i> , <i>Buddhehi</i>
<i>muni</i>	<i>muninā</i>	<i>muninā</i> , <i>munismā</i> , <i>munimhā</i>	<i>munībhi</i> , <i>munīhi</i>
<i>senānt</i>	<i>senāninā</i>	<i>senāninā</i> , <i>senānismā</i> , <i>senānimhā</i>	<i>senānībhi</i> , <i>senānīhi</i>
<i>garu</i>	<i>garunā</i>	<i>garunā</i> , <i>garusmā</i> , <i>garumhā</i>	<i>garūbhi</i> , <i>garūhi</i>
<i>vidā</i>	<i>vidunā</i>	<i>vidunā</i> , <i>vidusmā</i> , <i>vidumhā</i>	<i>vidābhi</i> , <i>vidāhi</i>

Anomalous noun - 'go'

go	gāvena, gavena	gavā, gāvā, gavasmā, gāvasmā, gavamhā, gāvamhā	gāvebhi, gavebhi, gāvehi, gavehi, gobhi, gohi
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50. '-to' form. An alternative suffix '-to' may be added to any noun to give the sense of the Ablative case, e.g. *Buddhato* (from the Buddha), *munito*, *senānito*, *garuto*, *viduto*.
51. *Saddhim*, *saha*. Either of these two particles is added to a noun in the Instrumental case to give the sense of 'together with', e.g. *Buddhena saddhim*, *Buddhena saha* (together with the Buddha), *garunā saddhim*, *garunā saha* (together with the preceptor), *Vidūhi saddhim*, *vidūhi saha* (together with the wise men).
52. The particle 'vinā' (without) governs the Accusative, Instrumental and Ablative Cases, e.g. *Buddham vinā*, *Buddhena vinā*, *Buddhamhā vinā* (without the Buddha, apart from the Buddha).
53. *Api*, *pi* (also, even). As these two are enclitics, these always follow a word, e.g. *so api*, *so pi* (also he, even he).
Pana, *tu* (but, as for) are also enclitics:
So kṛṇati ahaṃ pana (ahaṃ tu) paṭhāmi (he is playing but I am reading).
54. *Vā* (or). This particle follows a noun or a verb to express the sense 'either...or', e.g. *So vā sū vā gacchatu* (may either he or she go).

Vocabulary

Nouns

<i>geha</i> (house)	<i>kulla</i> (raft)
<i>satta</i> (living being)	<i>pamāda</i> (negligence, heedlessness)
<i>putta</i> (son)	<i>appamāda</i> (vigilance)
<i>samudda</i> (sea)	<i>assama</i> (hermitage)
<i>sahāyaka</i> (companion)	<i>ayya</i> (venerable One)
<i>sevaka</i> (servant)	<i>devakāya</i> (group of Devas)
<i>kodha</i> (anger)	<i>ari</i> (enemy)
<i>akkodha</i> (non-anger, amity)	<i>bhātika</i> (brother)
<i>sagga</i> (happy abode, heaven)	

Adjectives

pāpaka (bad, wicked, evil)
asādhu (not good, bad)
sādhu (good)

dalidda (poor)
duggata (poor)

Verbs

Root	Verb	Gerund	Infinitive
<i>jīv</i>	<i>jīvati</i> (lives)	<i>jīvirvā</i>	<i>jīvitum</i>
<i>saṃ + lap</i>	<i>sallapati</i> (converses)	<i>sallapirvā</i>	<i>sallapitum</i>
<i>tar</i>	<i>tarati</i> (crosses over)	<i>tarirvā</i>	<i>taritum</i>
<i>niś + kam</i>	<i>nikkhamati</i> (departs)	<i>nikkhamirvā</i>	<i>nikkhamitum</i>
<i>saṃ + vas</i>	<i>saṃvasati</i> (lives together)	<i>saṃvasirvā</i>	<i>saṃvasitum</i>
<i>nud</i>	<i>nudati</i> (dispels)	<i>nudirvā</i>	<i>nuditum</i>
<i>pa + viś</i>	<i>pavisati</i> (enters)	<i>pavisirvā</i>	<i>pavisitum</i>
<i>cū</i>	<i>cavati</i> (falls away, dies)	<i>cavirvā</i>	<i>cavitum</i>

Exercises

(a) Translate into English:

1. *Mayaṃ dhammena jīvāma, na tu adhammena.* 2. *Tuṃhe paṇḍitehi saddhiṃ sallapaṭha.* 3. *Ahaṃ mittena viṇā gāmaṃ na gamissāmi.* 4. *Sattā pāpakehi mittehi saddhiṃ mā vicarantu.* 5. *Brāhmaṇo puttehi saddhiṃ Buddhamaṃ upasaṅkamati.* 6. *Tvaṃ kullena samuddaṃ taritum sakkosi kiṃ?* 7. *Raṭṭhapālo saḥāyakehi saddhiṃ gehato nikkhamati.* 8. *Pamādena na saṃvase.* 9. *Paṇḍito appamādena pamādaṃ nudati.* 10. *Isayo assamaṃhā nikkhamanti.* 11. *Bhikkhū upāsakehi saddhiṃ gāmaṃ pavisanti.* 12. *Devā deva-kāyamaṃhā cavanti.* 13. *Bhante, ayyo āgacchatu, idha nisīdatu.* 14. *Mavaṃ atra uggaṇhāma, so pana tatra sayati.*

(b) Translate into Pali:

1. We depart from the village together with (our) servants. 2. The monk departs from the monastery and goes to the village. 3. By anger you cannot conquer your enemies. 4. One should defeat anger by means of amity (non-anger). 5. I conquer bad people by means of good. 6. Are you coming from the monastery? 7. Don't move about with bad men. 8. I do not like to stay here without my brother. 9. They are rich, but I am a poor man. 10. We read our lessons here, but you are playing over there. 11. Without dhamma you can't go to heaven. 12. We can't live apart from the Buddha, the Dhamma and the Sangha.

- (c) Turn all the verbs in Exercises (a) and (b) into Past, Imperative, Optative and Future tenses, and form sentences. Use gerunds and infinitives, too.

LESSON 15

55. Past Participle

Generally by adding the suffix 'ta' either to the root or to the verbal base the past participle is formed. Most often 'i' is inserted between the root or base and the suffix as: *pat* + *i* + *ta* = *patita* (fallen), *des(e)* + *i* + *ta* = *desita* (expounded). Some roots ending in 'd' or 'r' take the suffix 'na'. *Bhid* + *na* = *bhinna* (broken), *kir* + *na* = *kinna* (scattered).

If the root (or verb) is intransitive its past participle is active. *bhā* + *ta* = *bhāta* (been), *pat* + *i* + *ta* = *patita* (fallen). By adding 'vanu' or '-avin' to these forms Active past participle of any verb is formed. See Lesson 21.

If the root or verb is transitive, its past participle formed by adding suffix 'ta' or 'na' is passive. *han* + *ta* = *hata* (killed), *dese* + *i* + *ta* = *desita* (expounded). *chid* + *na* = *chinna* (cut)

An active past participle agrees with the subject or agent in gender number and case: *rukko patito* (the tree [was] fallen, or fallen tree).

56. A passive past participle agrees with the object in gender, number and case and its agent is placed in Instrumental Case. *Migo dittho purisena* (the deer was seen by the man, the deer seen by the man). *Vyādhena hataṃ migaṃ ahaṃ passāmi* (I see the deer killed by the huntsman).

'*patito*' may be translated as 'fallen', 'has fallen' or 'had fallen'. Similarly '*hata*' may be translated as 'killed', 'has been killed' or 'had been killed'.

57. The past participles of some verbs will be given below.

Root	Verb	Past Participle
<i>ā + gam</i>	<i>āgacchari</i>	<i>āgata</i> (come)
<i>apa + gam</i>	<i>apagacchari</i>	<i>apagata</i> (gone away)
<i>ā + nr</i>	<i>āneti</i> (brings, leads back)	<i>ānīta</i> (brought, led back)
<i>bhuj</i>	<i>bhujjari</i> (eats)	<i>bhutta, bhujjita</i> (eaten, enjoyed)
<i>bhū</i>	<i>bhavari</i> (becomes)	<i>bhūta</i> (become, been)
<i>bhid</i>	<i>bhindati</i> (breaks)	<i>bhinna, bhindita</i> (broken)
<i>bha</i>	<i>bhāveri</i> (develops)	<i>bhāvita</i> (developed)
<i>badh</i>	<i>bandhati</i> (binds, ties)	<i>baddha, bandhita</i> (bound, tied, arrested)
<i>bhaj</i>	<i>bhajati</i> (associates)	<i>bhaita</i> (associated)
<i>chād</i>	<i>chāderi</i> (covers)	<i>channa, chādita</i> (covered)
<i>chid</i>	<i>chindati</i> (cuts)	<i>chinna, chindita</i> (cut off)
<i>cor</i>	<i>coreti</i> (steals)	<i>corita</i> (stolen)
<i>cint</i>	<i>cinteti</i> (thinks)	<i>cintita</i> (thought)
<i>car</i>	<i>carati</i> (walks, practises)	<i>carita, ciṇṇa</i> (walked, practised)
<i>dah</i>	<i>ḍahati</i> (burns)	<i>daḍḍha</i> (burnt)
<i>ḍas</i>	<i>ḍasati, ḍaṃsati</i> (bites)	<i>daṭṭha, ḍasita, ḍaṃsita</i> (bitten)
<i>daṇḍ</i>	<i>daṇḍderi</i> (punishes)	<i>daṇḍita</i> (punished)
<i>dis</i>	<i>deseti</i> (expounds)	<i>desita</i> (expounded)
<i>dis (pass)</i>	<i>passati</i> (sees)	<i>diṭṭha, passita</i> (seen)
<i>gah</i>	<i>gaṇhāri</i> (takes, receives, catches)	<i>gahita</i> (taken, received, caught)
<i>gam</i>	<i>gacchari</i> (goes)	<i>gata</i> (gone)
<i>ghā</i>	<i>ghāyari</i> (smells)	<i>ghāyita</i> (smelt)
<i>hā</i>	<i>jahāri</i> (gives up, abandons)	<i>jahita</i> (given up, abandoned)
<i>har</i>	<i>harati</i> (takes away, carries)	<i>hata</i> (taken away, carried)
<i>han</i>	<i>hanti</i> (kills)	<i>hata</i> (killed)
<i>hā</i>	<i>hoti</i> (is)	<i>bhūta</i> (been)
<i>is</i>	<i>icchati</i> (wishes)	<i>iṭṭha, icchita</i> (wished)
<i>ñā</i>	<i>jānāti</i> (knows)	<i>ñāta, jānita</i> (known)
<i>jan</i>	<i>jāyati</i> (is born)	<i>jāta</i> (born)
<i>ji</i>	<i>jināti</i> (conquers, defeats)	<i>jita</i> (conquered, defeated)
<i>kar</i>	<i>kāroti</i> (does, makes, builds)	<i>kata</i> (done, made, built)
<i>kr</i>	<i>kiṇāti</i> (buys, purchases)	<i>kīta, kiṇita</i> (bought, purchased)
<i>kas</i>	<i>kasati</i> (ploughs)	<i>kasita, kaṭṭha</i> (ploughed)
<i>mar</i>	<i>marati, mīyati</i> (dies)	<i>mata</i> (dead)

<i>muc</i>	<i>muccati, moceti</i> (frees, saves, lets go)	<i>muccita, mutta, mocita</i> (freed, saved, let go)
<i>muc</i>	<i>muccati</i> (becomes free, is released)	<i>mutta</i> (freed, released)
<i>nis + kam</i>	<i>nikkhamati</i> (sets out, departs)	<i>nikkhamta</i> (set out, departed)
<i>pac</i>	<i>pacati</i> (cooks)	<i>pacita, pakka</i> (cooked)
<i>pat</i>	<i>patati</i> (falls)	<i>patita</i> (fallen)
<i>pa + ap</i>	<i>pāpundri</i> (reaches, attains, approaches)	<i>patta</i> (reached, attained, approached)
<i>pa + hā</i>	<i>pajahāti</i> (gives up, leaves behind)	<i>pahīna, pajahita</i> (given up, dispelled)
<i>phus</i>	<i>phusati</i> (touches, impinges)	<i>phusita, phuṭṭha</i> (touched, impinged, affected)
<i>pā</i>	<i>pivati</i> (drinks)	<i>pīna</i> (drunk)
<i>pa + har</i>	<i>paharati</i> (beats, attacks)	<i>paharita, pahaṭa</i> (beaten, attacked)
<i>ruh</i>	<i>rūhāti, rohāti</i> (grows up)	<i>rūḥa</i> (grown up)
<i>si</i>	<i>sayati</i> (lies down)	<i>sayita</i> (lain down)
<i>su</i>	<i>sunāti</i> (hears, listens)	<i>suta</i> (heard, listened)
<i>sād (sāy)</i>	<i>sāyati</i> (tastes)	<i>sāyita</i> (tasted)
<i>ṭhā</i>	<i>tiṭṭhāti</i> (stands)	<i>ṭhita</i> (stood)
<i>tus</i>	<i>tussati</i> (becomes glad)	<i>tuṭṭha</i> (that has become glad)
<i>ud + gam</i>	<i>uggacchati</i> (goes up, rises)	<i>uggata</i> (gone up, risen)
<i>ud + ṭhā</i>	<i>uṭṭhāti</i> (stands up, gets up)	<i>uṭṭhita</i> (stood up, got up)
<i>vad</i>	<i>vadati</i> (says)	<i>vadita, uḍita</i> (said)
<i>vac</i>	<i>vacati</i> (says)	<i>vutta</i> (said)
<i>vap</i>	<i>vapati</i> (sows)	<i>vutta, vapita</i> (sown)
<i>vaṇṇ</i>	<i>vaṇṇeti</i> (describes, praises)	<i>vaṇṇita</i> (described, praised)
<i>vas</i>	<i>vasati</i> (stays, dwells)	<i>vasita, vuttha</i> (stayed, dwelt)

58. Some model sentences

(a) *Puriso āgato* (the man came, the man has come, the man had come).

āgato puriso (the man that came, that has come or that had come), here 'āgato' is adjective qualifying 'puriso'.

rukkho patito (the tree fell, the tree has fallen, the tree had fallen).

patito rukkho (the fallen tree).

In these sentences 'āgato' and 'patito' are active past participles.

Sādena odano pacito, sūdena pacito odano (rice was cooked, has been cooked or had been cooked by the cook, the rice cooked by the cook).

rukkhā chinna purisehi, purisehi chinna rukkhā, purisehi rukkhā chinna (the trees were, have been or had been cut down by men, or trees cut down by men).

gāmamhā āgataṃ purisaṃ na passāmi (I do not see the man that has come from the village).

Buddhena desitaṃ dhammaṃ uggāṇhāma (we learn the Dhamma expounded by the Buddha).

So vihāramhā idhāgato idāni tahiṃ sayati (he, having come here from the monastery, now lies down there, he came from the monastery and now lies down there).

- (b) Thus the past participle acts the parts of the past participle, the present perfect tense, the past perfect tense, the gerund and also the adjective.

Note that it is declined like a noun (ending in 'a').

Vocabulary

putta (son)

ari (enemy)

atīva (very much, extremely)

patta (bowl)

asi (sword)

pāṇātipāsa (killing)

ahesuṃ (were)

viramati (abstains) pp. *virata*

haṭṭha (hand)

Exercises

- (a) Translate into English:

1. *Ahaṃ hiyyo gāmamhā idhāgato.* 2. *Puriso rukkhamhā pativā mataṃ puttam disvā rodi.* 3. *Senāpatinā arthi muñcitam bhāṭikam disvā gahapati atīva tūṭṭho ahosi.* 4. *Suriyo uggato hoti, tumhe pana idāni pi sayatha.* 5. *Therena anusīṭṭhā manussā pāṇātipāsa viratā ahesuṃ.* 6. *Te dhammam caritvā saggaṃ gata.* 7. *Kuhiṃ iṭhito tvaṃ geham āgataṃ coram passi?* 8. *Patto haṭṭhamhā patito bhinno ahosi.* 9. *Senāninā asinā pahaṭṭa arayo patitā mata.* 10. *Buddho bhikkhāhi ca upāsakehi ca vandito pūjito ca āsi.*

(b) Translate into Pali (words in italics are to be translated using past participles)

1. The rice *cooked* by the cook was *eaten* by the servants. 2. We saw *fallen* tree. 3. Where is the man that *has come* here? 4. The boy ran from here and *fell down* there. 5. Where *has he come* from? 6. I saw a deer that had been *bitten* by a snake and *had died*. 7. The man seeing (having seen) his son *returned* from the village *became happy* (glad). 8. The house *built* by the carpenter was *bought* by the householder. 9. The trees *cut* by the servants *fell down*. 10. The men *who went* to the monastery saw the Thera and bowed down. 11. Where *have those men come* from?

LESSON 16

Dative and Genitive Cases

59. In Dative singular the final *a* of the noun-stem is changed into *āya* and *assa* as well, thus building two forms: *Buddhāya*, *Buddhassa* (to or for the Buddha).

To stems ending in *i*, *ī*, *u* and *ū*, *-no* as well as *-ssa* are added:

Stem	Dative singular
<i>muni</i>	<i>munino</i> , <i>munissa</i> (to or for the sage)
<i>senāni</i>	<i>senānino</i> , <i>senānissa</i> (to or for the general)
<i>garu</i>	<i>garuno</i> , <i>garussa</i> (to or for the preceptor)
<i>vidū</i>	<i>viduno</i> , <i>vidussa</i> (to or for the wise man)
<i>go</i>	<i>gavasa</i> , <i>gāvassa</i> (to or for the ox)

In Genitive singular only *-ssa* is added to the final *a*. The Genitive singular forms of other nouns are as the same as the Dative singulars.

<i>Buddha</i>	<i>Buddhassa</i> (of the Buddha, the Buddha's)
<i>muni</i>	<i>munino</i> , <i>munissa</i> (of the sage, the sage's)
<i>senāni</i>	<i>senānino</i> , <i>senānissa</i> (of the general, the general's)
<i>garu</i>	<i>garuno</i> , <i>garussa</i> (of the preceptor, the preceptor's)
<i>vidū</i>	<i>viduno</i> , <i>vidussa</i> (of the wise man, the wise man's)

The anomalous noun *go* has two forms as *gavassa*, *gāvassa*.

Dative and Genitive plurals

To form the Dative and Genitive plurals *-naṃ* is added to all these noun-stems and before this ending the final vowel of all the nouns becomes long.

Noun-stem Dative and Genitive plurals

<i>Buddha</i>	<i>Buddhānaṃ</i> (to or for the Buddhas, of the Buddhas)
<i>muni</i>	<i>munīnaṃ</i> (to or for the sages, of the sages)
<i>senāni</i>	<i>senānīnaṃ</i> (to or for the generals, of the generals)
<i>garu</i>	<i>garūnaṃ</i> (to or for the preceptors, of the preceptors)
<i>vidū</i>	<i>vidūnaṃ</i> (to or for the wise men, of the wise men)
<i>go</i>	<i>gavaṃ, gunnaṃ, gonaṃ</i> (to or for the oxen, of the oxen)

Note: The special dative singular form of nouns ending in 'a' like *Buddha* is '*Buddhāya*'

60. The use of dative and genitive cases. Dative answers to the questions 'to whom, to what, for whom, for what' as *Buddhāya, Buddhassa* (to the Buddha, for the Buddha), Genitive answers the questions 'whose', 'of whom or of what?' Thus *Buddhassa* (the Buddha's, of the Buddha). This case especially expresses the owner or possessor.

Dative answers to the questions 'to whom, to which or for which something is given or done'. So *yācakassa āhāraṃ deti* (he gives food to the beggar). *Te yācakaṇaṃ āhāraṃ denti* (they give food to the beggars). Generally Dative is used as indirect object in English. 'He gives the man food or he gives food to the man'. In this sentence 'food' is the direct object of the verb 'gives' and 'the man' or 'to the man' is indirect object. In Pali, direct object is expressed by Accusative Case and the indirect object by Dative Case. Let us translate this sentence into Pali and it should come thus: *so purisassa āhāraṃ deti*. Here '*purisassa*' is Dative or indirect object and '*āhāraṃ*' is Accusative or direct object.

Genitive is similar to possessive in English grammar. It expresses possession or relationship. *Buddhassa sāvako* (the Buddha's disciple), *bhūpassa pāsādo* (the king's palace), *rukkhassa khandho* (the trunk of the tree).

Vocabulary

Nouns

<i>aggi</i> (fire)	<i>andhakāra</i> (darkness)
<i>assama</i> (hermitage)	<i>bhūpa</i> (king)
<i>tāpasa</i> (ascetic)	<i>kāru</i> (carpenter)
<i>pāsāda</i> (palace)	<i>ari</i> (enemy)
<i>pabbata</i> (mountain)	<i>rāja-purisa</i> (policeman)
<i>āloka</i> (light)	<i>piṇḍa</i> (alms)
<i>yācaka</i> (beggar)	<i>amacca</i> (minister, companion)
<i>taṭṭha eva</i> (there itself), ind.	

Verbs

<i>abhiruhari</i> (climbs up)
pp. <i>abhirūḥa</i>
<i>oruhari</i> (climbs down)
pp. <i>orūḥa</i>
<i>khādari</i> (eats)
pp. <i>khādita</i>

Adjectives

bahu (many); *abhinava* (quite new); *nava* (new)

Exercises

(a) Translate into English:

1. *Aggi uṭṭhāya kuṭumbikassa gehaṃ dahi.* - 2. *Mayaṃ ajja isino assamaṃ dāṭṭhum pabbataṃ abhiruhissāma.* 3. *Navo seru kāruṇā kato hoti.* 4. *Gahapatino gāvo corehi haṭṭhā.* 5. *Gahapatino ucchavo dhanikena vāṇijena kṇā.* 6. *Sabbāññaṇḍa desito dhammo vihāraṃ gatehi senānino putrehi suto.* 7. *Alagaddena dāṭṭho migo taṭṭh'eva pativā mato.* 8. *Sūdehi gahapatino sevakānaṃ odano pacito.* 9. *Suriyassa ālokena andhakāro apagato.* 10. *Bhūpassa ca kumārānaṃ ca amaccānaṃ ca bahavo abhinavā pasāda kārūhi kaṭā.*

(b) Translate into Pali: (words in italics should be translated using past participles.)

1. The ox *beaten* with a bamboo by the householder's servant ran away. 2. The ascetic *climbed down* (from) the mountain and *entered* the village for alms. 3. The man having seen the thief that entered the house, went and brought the policemen. 4. The householder saw (his) son, fallen from the tree and *died*, and wept. 5. The house *bought* by the merchant was *burnt* by his enemies. 6. Men go to heaven by means of Dhamma. 7. Even the heroes were *attacked* by death. 8. Alas, the world will perish! 9. Rice cooked by the cook was *eaten* by the beggar's dog. 10. The man's oxen were lost (vanished).

LESSON 17

Locative Case

61. The Locative Case answers the questions 'where, in whom, in what, on whom, on what', and 'among whom?'

To form the Locative Singular, '-smiṃ' or '-mhi' is added to all masculine nouns. A long vowel becomes short before these case-endings.

N.B. Noun-stems ending in 'a' have a special form in Locative Singular, in which the final 'a' of the stem becomes 'e' as: *Buddhe*.

Locative Singular forms

Stem	Locative Singular
<i>Buddha</i>	<i>Buddhe, Buddhasmiṃ, Buddhāhamhi</i>
<i>muni</i>	<i>munismiṃ, munimhi</i>
<i>senānt</i>	<i>senāntismiṃ, senānimhi</i>
<i>garu</i>	<i>garusmiṃ, garumhi</i>
<i>vidā</i>	<i>vidusmiṃ, vidumhi</i>
<i>go</i>	<i>gavasmīṃ, gāvasmīṃ, gavamhi, gāvamhi.</i>

62. To form the Locative Plural, 'su' is added to all nouns. Before 'su' the final 'a' of the stem becomes 'e' as: *Buddhesu*. Other short vowels become long, or optionally may remain short before 'su' as: *munisu*, *muntsu*, *senāntsu*, *garusu*, *garāsu*, *vidāsu*.

Locative Plural forms

Stem	Locative Plural
<i>Buddha</i>	<i>Buddhesu</i>
<i>muni</i>	<i>munisu, muntsu</i>
<i>senānt</i>	<i>senāntsu</i>
<i>garu</i>	<i>garusu, garāsu</i>
<i>vidā</i>	<i>vidāsu</i>

Vocabulary

Nouns

deva (god, rain)
ratha (chariot, carriage)
giri (rock, mountain)
sissa (student)
sakuna (bird)
kalaha (quarrel)
vijjālaya (college)
maṭṭha (bed)
kapi, vānara (monkey, ape)
geṇḍuka, kanduka (ball)

Indeclinables

pāto (morning)
pāto'va (*pāto* + *eva*)
 (early morning)
sāyam (evening)
divā (at day time, noon)
bahi (outside, out)
tatra tatra (here and there)

Adjectives

dhammika (righteous)
seṭṭha (best, highest)

Verbs

pabbajati (goes forth, enters a religious order) pp. *pabbajita*
calati (moves) pp. *calita*
pasādati (is pleased, is delighted in) pp. *pasanna*
ramati (is pleased, is delighted in) pp. *rata*
vassati (rains, rain falls) pp. *vuṭṭha*
vijjhati (shoots) pp. *viddha*
māpeti (builds) pp. *māpita*
upapajjati (is born in, reaches) pp. *upapanna*
uppajjati (is born) pp. *uppanna*

Exercises

(a) Translate into English:

1. *Ahaṃ hiyyo bhātikassa gehe vasitvā ajja pāto'va idhāgacchim.*
2. *Idāni theero vihārasmim dhammaṃ deseti, kiṃ tumhe dhammaṃ sotum taḥim na gacchatha?*
3. *Girisu tatra tatra ahayo vicaranti.*
4. *Idāni devo vassati, mā bahi gacchittha.*
5. *Ajja bahū manussā gāme sannipatiṃsu.*
6. *Maggesu rathā calanti.*
7. *Viduno Buddhhe pasanna.*
8. *Bahū manussā dhamme pasanna dhammaṃ caritvā saggesu uppanna ahesum.*
9. *Sissā ārame sannipatitvā kandukehi kṛṇṇim.*
10. *Gahaparino kumārā vijjālayamhā āgacchitvā bhutvā idāni maṭṭhesu sayanti.*

(b) Translate into Pali:

1. Monkeys move about on the trees. 2. Today many people will gather in the monastery. 3. Good people are delighted in Dhamma. 4. They, having seen the disadvantage of sensual pleasures, entered the order of monks. 5. The king, having delighted in the dhamma expounded by the Buddha, went for refuge to the Buddha, Dhamma and Sangha. 6. The boys moved about in the grove with (their) bad friends and shot and killed many birds. 7. Now there is a quarrel among people in the village. 8. O friends, you may abstain from killing. 9. The Buddha stayed in the vihāra built by the householder with his friends. 10. Among gods and men the righteous are the best.

LESSON 18

Neuter Nouns

63. Nominative, Vocative and Accusative of Neuter nouns.

To the noun-stems ending in 'a', 'm' is added to form their Nominative Singular. Thus the stem 'phala' (fruit) becomes 'phalam' in the Nominative singular.

Noun stems ending in other vowels, i, r, u and ā, remain unchanged. Nouns ending in r, and ā, are very rare. There are some adjectives ending in 'r' and 'ā' which play the part of nouns as: *sudhr*, *gotrabhā*.

In the Vocative Singular the short final vowel of the stem remains unchanged and a long vowel is shortened as: *phala*, *aṭṭhi*, *sudhi*, *cakkhu*, *gotrabhu*.

In the Accusative Singular 'm' is added to every stem, and a long vowel is shortened before 'm' as: *phalam*, *aṭṭhim*, *sudhim*, *cakkhum*, *gotrabhum*.

Stem	Nominative Singular	Vocative Singular	Accusative Singular
<i>phala</i> (fruit)	<i>phalam</i>	<i>phala</i>	<i>phalam</i>
<i>aṭṭhi</i> (bone)	<i>aṭṭhi</i>	<i>aṭṭhi</i>	<i>aṭṭhim</i>
<i>sudhī</i> (wise)	<i>sudhī</i>	<i>sudhi</i>	<i>sudhim</i>
<i>cakkhu</i> (eye)	<i>cakkhu</i>	<i>cakkhu</i>	<i>cakkhum</i>
<i>gotrabhū</i> ¹	<i>gotrabhū</i>	<i>gotrabhu</i>	<i>gotrabhum</i>

64. Plural forms

There are two nominative plurals. In one the short vowel becomes long and the long vowel remains unchanged. In the other '-ni' is added to all those forms as: *phalā*, *phalāni*, *aṭṭhī*, *aṭṭhīni*, *sudhī*, *sudhīni*, *cakkhā*, *cakkhāni*, *gotrabhū*, *gotrabhāni*.

65. Vocative plural is the same as the Nominative plural (of all nouns).

66. In Accusative plural, the final 'a' of the stem becomes 'e', in one form and the other form is the same as the nominative plural as: *phale*, *phalāni*. The Accusative plural of the stems ending in all other vowels is the same as their nominative plural, e.g. *aṭṭhī*, *aṭṭhīni*, *sudhī*, *sudhīni*, *gotrabhū*, *gotrabhāni*.

Nominative, Vocative and Accusative Plurals

Stem	Nominative and Vocative Plural	Accusative Plural
<i>phala</i>	<i>phalā</i> , <i>phalāni</i>	<i>phale</i> , <i>phalāni</i>
<i>aṭṭhi</i>	<i>aṭṭhī</i> , <i>aṭṭhīni</i>	<i>aṭṭhī</i> , <i>aṭṭhīni</i>
<i>sudhī</i>	<i>sudhī</i> , <i>sudhīni</i>	<i>sudhī</i> , <i>sudhīni</i>
<i>cakkhu</i>	<i>cakkhā</i> , <i>cakkhāni</i>	<i>cakkhā</i> , <i>cakkhāni</i>
<i>gotrabhū</i>	<i>gotrabhū</i> , <i>gotrabhāni</i>	<i>gotrabhū</i> , <i>gotrabhāni</i>

Gotrabhū is the name for the consciousness that arises just before the consciousness of Streamwinner (*Sotāpatti-magga-citta*).

Singular forms of other Cases

Instr.	<i>phalena</i>	<i>aṭṭhina</i>	<i>sudhina</i>	<i>cakkhuna</i>	<i>gotrabhuna</i>
Abl.	<i>phalā,</i> <i>phalasma,</i> <i>phalamhā</i>	<i>aṭṭhina,</i> <i>aṭṭhisma,</i> <i>aṭṭhimhā</i>	<i>sudhina,</i> <i>sudhisma,</i> <i>sudhimhā</i>	<i>cakkhuna,</i> <i>cakkhusma,</i> <i>cakkhumhā</i>	<i>gotrabhuna,</i> <i>gotrabhusma,</i> <i>gotrabhumhā</i>
Dat.	<i>phalāya,</i> <i>phalassa</i>	<i>aṭṭhino,</i> <i>aṭṭhissa</i>	<i>sudhino,</i> <i>sudhissa</i>	<i>cakkhuno,</i> <i>cakkhussa</i>	<i>gotrabhuno,</i> <i>gotrabhussa</i>
Gen.	<i>phalassa</i>	<i>aṭṭhissa,</i> <i>aṭṭhino</i>	<i>sudhissa,</i> <i>sudhino</i>	<i>cakkhussa,</i> <i>cakkhuno</i>	<i>gotrabhussa,</i> <i>gotrabhuno</i>
Loc.	<i>phalasmim,</i> <i>phalamhi,</i> <i>phale</i>	<i>aṭṭhismim,</i> <i>aṭṭhimhi</i>	<i>sudhismim,</i> <i>sudhimhi</i>	<i>cakkhusmim,</i> <i>cakkhumhi</i>	<i>gotrabhusmim,</i> <i>gotrabhumhi</i>

Plural forms

Instr.	<i>phalehi,</i>	<i>aṭṭhībhi,</i>	<i>sudhībhi,</i>	<i>cakkhūbhi,</i>	<i>gotrabhābhi,</i>
& Abl.	<i>phalebhi</i>	<i>aṭṭhīhi</i>	<i>sudhīhi</i>	<i>cakkhūhi</i>	<i>gotrabhūhi</i>
Dat. & Gen.	<i>phalanam</i>	<i>aṭṭhīnam</i>	<i>sudhīnam</i>	<i>cakkhūnam</i>	<i>gotrabhūnam</i>
Loc.	<i>phalesu</i>	<i>aṭṭhīsu</i>	<i>sudhīsu</i>	<i>cakkhūsū</i>	<i>gotrabhūsū</i>

Note: Optionally 'i' and 'ū' before 'su' become short, e.g. *aṭṭhisu*, *cakkhusu*. The adjective 'sudhī' and 'gotrabhū' go together with neuter nouns as: *sudhī kulam* (wise family), *gotrabhū cittam* (the gotrabhū consciousness), *sudhimhi kule* (in the wise family), *gotrabhumhi cittamhi* (in the gotrabhū consciousness).

Vocabulary

Masculine Nouns

uttarāsanga (upper robe)
ekamsa (one shoulder, one side)
kassaku (farmer)
piṇḍapāra (alms)
duva (amusement)
mada (enjoyment, intoxication)
pāpaṇika (merchant)
bhoga (wealth)
Mahānāma (a person so known)

rāga (lust)
dosa (anger)
moha (delusion)
anta (end, side)
yodha, bhaṭṭa (soldier)
rukka (tree)
sadda (sound, noise)
gandha (odour)
sāyaṇha (evening)

Neuter Nouns

āsana (seat)
pāda (foot)
virīya (effort, endeavour)
sota (ear)
bhojana (food, meal)
kamma, karma (deed, action)
citta (mind, consciousness)
pāmojja (joy)
pahāna (dispelling, removal)
maṇḍana (adornment)
vibhāsana (ornament)
bhaya (fear)
mahatta (greatness, prosperity)
arahatta (arhatship)
geha, ghara (house)

dāliddiya (poverty)
agāra (home)
anagāriya (homelessness)
kula (family)
Jetavana (the grove so known)
vana, araṇṇa (forest)
saṅgama (war, battlefield)
khetta (field)
mūla (root, foot of a tree)
avidūra, samīpa (vicinity)
dvāra (door, gate)
nagara (town, city)
rūpa (visible form)
ghāṇa (nose)

Adjectives

dahara (young)
akusala (unwholesome, evil, sinful)
kusīla (lazy, idle)
alasa (lazy, idle)
dālidda (poor)
puṇṇa (meritorious)

Indeclinables and Adverbs

nissamsayaṃ (certainly)
sakkā (is able, can)
yannuna (how good it be!)
divā (in the day time)
sāvaṃ (evening)

Verbs

<i>ārabhati</i> (makes effort) pp. <i>āraddha</i>	<i>hāyati</i> (diminishes, decays) pp. <i>hīna</i>
<i>odahati</i> (gives ear to) pp. <i>ohita</i>	
<i>paññāpeti</i> (lays down a rule, promulgates, prepares a seat) pp. <i>paññatta</i>	<i>mamāyati</i> (owns, regards as one's own) pp. <i>mamāyita</i>
<i>paccāgacchari</i> (returns) pp. <i>paccāgata</i>	<i>apaneti</i> (leads away, takes away) pp. <i>apanīta</i>
<i>abhivāderi</i> (pays homage to) pp. <i>abhivādita</i>	

Exercises

(a) Translate into English:

1. *Brāhmaṇo upphāyāsanaṃ uttarāsaṅgaṃ ekamsaṃ karitvā daharānaṃ bhikkhūnaṃ pāde vandi.* 2. *Therā viriyaṃ ārabhanū.* 3. *Te sotaṃ odahanū.* 4. *Bhikkhū bhojanaṃ bhuñjanti.* 5. *Bālā akusalāni kammaṇi karonū.* 6. *Gahapātino cittaṃ paśīdanti.* 7. *Pāmojjaṃ uppajjati.* 8. *Tumhe āvuso Ānanda rāgassa pahānaṃ paññāpettha, dosassa pahānaṃ paññāpettha, mohassa pahānaṃ paññāpettha.* 9. *Mayaṃ piṇḍapāsaṃ bhuñjāma neva davāya, na madāya, na maṇḍanāya, na vibhāsanāya.* 10. *Natthi bhikkhave paṇḍitato bhayaṃ.* 11. *Pāpaṇiko mahantaṃ pāpunāsi bhogesu.* 12. *Yannūnāhaṃ Mahānāmaṃ ekamantaṃ apanetvā dhammaṃ deseyyāmi.* 13. *Bhikkhū paññātesu āsanesu nisīdīmsu.* 14. *Akusalaṃ bhikkhave pajahatha, sakkā bhikkhave akusalaṃ pajahitum.* 15. *cakkhūni hāyanti mamāyitāni.*

(b) Translate into Pali:

1. Monks made an attempt to attain Arhatship. 2. The Buddha expounded the doctrine for getting rid of lust, anger and delusion. 3. We went to the house of the general and sat down on the seats that had been prepared. 4. If you become lazy, certainly you will fall into poverty. 5. How good would it be if I should go forth from home to homelessness. 6. They gave ear to hear the teaching of the Buddha. 7. Having gone to Jetavana they saw the Buddha and paid homage (to him). 8. Many meritorious deeds were done by the wise family. 9. In the battlefield many enemies were killed by the General and (his) soldiers. 10. The monk went to the forest and sat down at the foot of a tree. 11. Then the Buddha stayed in Nigrodharama in the vicinity of the city Kapilavatthu. 12. The farmers worked in the field in the daytime and returned to (their) houses in the evening. 13. Many soldiers were standing at the gate of the city. 14. We see visible forms with (our) eyes, hear sounds with (our) ears and smell odours with (our) nose. (The words within brackets are not to be translated.)

LESSON 19

Feminine Nouns

67. Feminine noun-stems end in *a*, *i*, *ī*, *u*, and *ū*. Examples: *kaññā* (girl), *ratti* (night), *nadī* (river), *yāgu* (gruel), *vadhū* (woman).

Nominative Case: In Nominative Singular all these nouns remain unchanged.

In Vocative Singular the final '*a*' of the stem is changed into '*e*' as *kaññe*. But there are exceptions as: '*amma*' (Vocative Singular of '*ammā*', mother). The final long vowels become short in Vocative Singular, e.g. *nadi*, *vadhu*.

In Accusative Singular '*m̐*' is added to all stems and before it the long vowel becomes short: *kaññam̐*, *rattim̐*, *nadim̐*, *yāgum̐*, *vadhum̐*.

68. Nominative, Vocative and Accusative plurals.

There are two plural forms, in one the final vowel becomes long, and in the other '*-yo*' is added to the stem. Before the ending *-yo* long *ī* and *ū* become short: *rattī*, *rattiyo*, *nadī*, *nadiyo*, *yāgū*, *yāguyo*, *vadhū*, *vadhuyo*, *kaññā*, *kaññāyo*.

Stem	nominative Singulars	vocative Singulars	accusative Singulars	nom., voc., acc., Plurals
<i>kaññā</i> (girl)	<i>kaññā</i>	<i>kaññe</i>	<i>kaññam̐</i>	<i>kaññā</i> , <i>kaññāyo</i>
<i>ratti</i> (night)	<i>ratti</i>	<i>ratti</i>	<i>rattim̐</i>	<i>rattī</i> , <i>rattiyo</i>
<i>nadī</i> (river)	<i>nadī</i>	<i>nadi</i>	<i>nadim̐</i>	<i>nadī</i> , <i>nadiyo</i>
<i>yāgu</i> (gruel)	<i>yāgu</i>	<i>yāgu</i>	<i>yāgum̐</i>	<i>yāgū</i> , <i>yāguyo</i>
<i>vadhā</i> (woman)	<i>vadhā</i>	<i>vadhu</i>	<i>vadhum̐</i>	<i>vadhū</i> , <i>vadhuyo</i>

69. Formation of Feminine Gender

In feminine gender the final '*a*' of some nouns and adjectives becomes '*ā*', and some of others it becomes '*ī*'. In a very few nouns the final '*a*' or '*i*' of the stem becomes '*-ānī*' as: *māṛula* (uncle); *māṛulānī* (aunt); *gahapati* (householder); *gahapatānī* (housewife). The final '*-aka*' of a noun becomes '*ikā*' in feminine.

Masculine	Feminine
<i>mānusa</i> (human)	<i>mānusi</i>
<i>māsika</i> (mouse)	<i>māsika</i>
<i>kokila</i> (cuckoo)	<i>kokilā</i>
<i>sobhana</i> (beautiful)	<i>sobhanā</i>
<i>dīgha</i> (long)	<i>dīghā</i>
<i>kukkura</i> (dog)	<i>kukkuri</i>
<i>kukkuṭa</i> (cock)	<i>kukkuṭi</i>
<i>mānava</i> (young man)	<i>mānavi</i> (young woman)
<i>māṭula</i> (uncle)	<i>māṭulāni</i> (aunt)
<i>gahapati</i> (master of a house)	<i>gahapatāni</i> (mistress of a house)

Note: In addressing a woman the word 'bhoti' is used in Singular and 'bhotiyo' in the plural, e.g. *bhoti kaṇṇhe* (O dear girl), *bhoti (bhotiyo) kaṇṇāyo* (O dear girls).

Vocabulary

Masculine Nouns	Neuter Nouns	Feminine Nouns
<i>chaṇa</i> (festival)	<i>yotta</i> (rope)	<i>ammā</i> (mother)
<i>āloka</i> (light)	<i>bhaya</i> (fear)	<i>kaṇṇā</i> (girl)
<i>vaja</i> (cow pen, cattlefold)	<i>uyyāna</i> (park)	<i>lārā</i> (creeper)
<i>āti</i> (relative)	<i>vacana</i> (word)	<i>raṭṭi</i> (night)
<i>alamkāra</i> (ornament)	<i>mukha</i> (mouth)	<i>nadi</i> (river)
<i>gaja</i> (elephant)	<i>vetṭa</i> (cane)	<i>dārikā</i> (girl)
<i>kāya</i> (body)	<i>ābharaṇa</i> (ornament)	<i>yāgu</i> (gruel)
<i>Angala-visaya</i> (England)	<i>vaṭṭha</i> (cloth)	<i>dhenū</i> (cow)
<i>samādhi</i> (concentration)	<i>paduma</i> (lotus)	<i>vācā</i> (word)
<i>pāpaṇika</i>	<i>gīta</i> (song)	<i>pokkharāṇi</i> (pond)
<i>apaṇika</i>	<i>raṭṭha</i> (country)	<i>vāpi</i> (lake)
<i>vāṇija</i>		<i>jivhā</i> (tongue)
		<i>desanā</i> (sermon, preaching)
		<i>migā</i> (doe)
		<i>itṭhi</i> (woman)
		<i>taṇhā</i> (craving)
		<i>kadalī</i> (plantain)
		<i>rājini</i> (queen)
		<i>pajā</i> (subjects)
		<i>vīṇā</i> (lute, violin)
Adjectives		
<i>kāruṇika</i> (kind, compassionate)		
<i>piya</i> (dear, pleasing, agreeable)		
<i>gambhīra</i> (deep)		
<i>puṭhula</i> (broad, wide)		
<i>jeṭṭha</i> (elder)		
<i>kuniṭṭha</i> (younger)		

Verbs

<i>veṭheti</i> (coils)	<i>sajjeti</i> (prepairs, decorates, equips) pp. <i>sajjita</i>
<i>vibhāti</i> (shines)	<i>vādeti</i> (plays a musical instrument) pp. <i>vādita</i>
<i>nahāyati</i> (bathes)	<i>rodati</i> (cries, weeps)
<i>khanati</i> (digs) pp. <i>khata</i>	<i>vikasati</i> (blooms) pp. <i>vikasita</i>
<i>niccharati</i> (comes out, emits) pp. <i>niccharita</i>	<i>sandati</i> (flows) pp. <i>sandita</i>
<i>otarati</i> (goes down into, descends, climbs down) pp. <i>otiṇṇa</i>	<i>pāleti</i> (governs, protects)
<i>gāyati</i> (sings) pp. <i>gayita, gīta</i>	<i>sannipatati</i> (assembles)

Exercises

(a) Translate into English:

1. *Amma, mayaṃ idāni kuhiṃ gacchāma?* 2. *Kaṇhāyo bhātikehi saddhiṃ chaṇaṃ passitum nagaraṃ gacchantu.* 3. *Latāyo rukkhe veṭhenū.* 4. *Ratti candassa ālokena vibhāti.* 5. *Mayaṃ nahāyitum nadim otarāma.* 6. *Bhoti kaṇhe, kiṃ tvaṃ ajja vijjālayaṃ na gacchasi?* 7. *Gahapatānt yottāṃ gahervā vajaṃ gārvā dhenuvā bandhivā gehassa samīpaṃ āneti.* 8. *Mayaṃ pāto uṭṭhāya yāguṃ pivitvā gehamhā nikkhamma khettaṃ gacchāma.* 9. *Dārikāyo vijjālayassa avidūre uyyāne sannipatitvā kīḷanti.* 10. *Karuṇikā vācā dārakānaṃ dārikānaṃ ca piyā hoti.* 11. *Sevakehi khaṭā pokkharānt gambhīrā ca phuthulā ca hoti.* 12. *Yakkhassa mukhato jivhā niccharati.* 13. *Therena kaṭā desanā bahūhi sutā hoti.* 14. *Kaṇhā ātino gehaṃ āgata.* 15. *Duggatā iṭṭhā dvāre iṭṭvā gītāni gāyati vīṇaṃ ca vādeti.*

(b) Translate into Pali:

1. Let us go to the river to take a bath. 2. The girl gone to the city with (her) elder brother saw an elephant and cried with fear. 3. Many rivers flow from the mountain. 4. The hunter takes a doe from the forest, goes to the town and sells (it) to a merchant. 5. The girl beaten by the elder brother with a cane, runs home, sits down in the bed and cries. 6. You may develop concentration and Vipassanā and dispel craving. 7. We saw the pond dug out by the servants. 8. The lake looks beautiful with blooming lotuses. 9. Plantains do not grow in England. 10. The queen governs the subjects (of the country) in righteousness.

LESSON 20

Feminine Nouns

70. Instrumental and other Cases

In the Singular form of the Instrumental, Ablative, Dative and Genitive cases, '-ya' is added to the feminine noun-stems ending in 'ā', e.g. *kaññāya*.

71. In all the same cases '-ya' is added to feminine stems ending in *i*, *ī*, *u* and *ū*, and the long *ī* and *ū* become short before 'ya' as: *rattiyā*, *nadiyā*, *yāguyā*, *vadhuyā*.

72. In Locative Singular, '-ya' or 'yaṃ' is added to noun-stems ending in *ā* as: *kaññāya*, *kaññāyaṃ*.

73. In the same way, in the Locative Singular, 'ya' or 'yaṃ' is added to the noun-stems ending in *i*, *ī*, *u* and *ū*. *ī* and *ū* become short before 'ya' and 'yaṃ', e.g. *rattiyā*, *rattiyaṃ*, *nadiyā*, *nadiyaṃ*, *yāguyā*, *yāguyaṃ*, *vadhuyā*, *vadhuyaṃ*.

74. To form Instrumental and Ablative Plurals '-bhi' or '-hi' is added to all feminine nouns. Before them the short vowel becomes long: *kaññābhi*, *kaññāhi*, *rattībhi*, *rattīhi*, *nadībhi*, *nadīhi*, *yāgūbhi*, *yāgūhi*, *vadhūbhi*, *vadhūhi*.

To form Dative and Genitive plurals 'naṃ' is added to all feminine noun-stems. The short vowel becomes long before 'naṃ': *kaññānaṃ*, *rattīnaṃ*, *nadīnaṃ*, *yāgūnaṃ*, *vadhūnaṃ*.

To form Locative Plural '-su' is added to all feminine noun-stems. Before 'su' short vowels may become long optionally: *kaññāsu*, *rattisu*, *rattīsu*, *nadīsu*, *yāgusu*, *yāgūsū*, *vadhūsū*.

Stem	Instr., Abl., Dat., Gen. Singular	Instr. & Abl. Plural	Dat. & Gen. Plural	Loc. Plural
<i>kaññā</i>	<i>kaññāya</i>	<i>kaññābhi</i> , <i>kaññāhi</i>	<i>kaññānaṃ</i>	<i>kaññāsu</i>
<i>rattī</i>	<i>rattiyā</i>	<i>rattībhi</i> , <i>rattīhi</i>	<i>rattīnaṃ</i>	<i>rattisu</i> , <i>rattīsu</i>
<i>nadī</i>	<i>nadiyā</i>	<i>nadībhi</i> , <i>nadīhi</i>	<i>nadīnaṃ</i>	<i>nadīsu</i>
<i>yāgu</i>	<i>yāguyā</i>	<i>yāgūbhi</i> , <i>yāgūhi</i>	<i>yāgūnaṃ</i>	<i>yāgusu</i> , <i>yāgūsū</i>
<i>vadhā</i>	<i>vadhuyā</i>	<i>vadhūbhi</i> , <i>vadhūhi</i>	<i>vadhūnaṃ</i>	<i>vadhūsū</i>

N B *Rattiyā* and *rattiyam* have their contracted forms as '*ratvā*, *ratyam*'. Similarly *nadiyā* and *nadiyam* have the contracted forms as '*najjā*' and '*najjam*'; *jāliyā* also becomes '*jaccā*'.

75. '*eva*' is an enclitic particle which is used to emphasise the sense of the preceding word: *so eva* (he himself)

'*ce*' (if). This particle never begins a sentence and always follows a word: *so ce* (if he....)

Kho, kho pana (enclitics) = as for... *so kho pana* (as for him, he on his part).

Sometimes '*kho*' or '*kho pana*' are used to give the sense 'indeed, certainly'. At times it is used to express something important, or a thing that happens anew or strangely.

Vocabulary

Feminine Nouns

Tāmasā (river so named)
Nerañjā (river so named)
Sāvatti (city so named)
vācā (word)
saddhā (confidence)
paññā (wisdom)
bhāriyā (wife)
mettā (loving kindness)
pajā (people, beings)
khudhā (hunger)
pipasā (thirst)
vaṭṭhi (bladder)
Gangā (Ganges)
kuṭikā, kuṭi (hut)
pāṭha-sālā (school)
hiṃsā (violence)
karuṇā (compassion)
gūṇā (neck)
vaḍḍhi (growth)

Masculine Nouns

janapada (district)
bhedā (break)
ācariya (teacher)
niraya (doom, unhappy or miserable state)
Bhaddanta (Venerable One)
ogha (flood)
jaṭila (ascetic wearing matted hair)
vasala (outcast, low person)
paññākāra (present)
nidhi (buried treasure)
āvāṭa (pit)
soka (grief)
kāsu (pit)

Neuter Nouns

ittha (bank, shore)
duccarita (misconduct, wrong deed)
maraṇa (death)
āgata (approach, coming)
citta (mind, consciousness)

Adjectives

puratthima (Eastern)
gilāna (ill, sick)
sussusa (obedient)
seṭṭha (greatest, best)
sīta (cold)
hemantika (of winter)
sambahula (many)
cheka, dakkha (clever)
mānusa (human)

Verbs

carati (he walks, does, practises)
upapajjati (goes to after death)
parisujjhati (is purified)
paṭihanti (wards off, strikes against,
removes, destroys)
vinodeti (dispels, quenches)
sodheti (cleanses, purifies)
deti (gives)

adāsi (gave)
nidheti (buries)
vaddhati (grows)
ummujjati (emerges, rises out)
nimujjati (plunges, sinks, dives)
apaneti (removes)
dhāreti (bears, holds, wears)
pilandhati (wears)

Adverbs

param (after) this governs ablative case.
marañā param (after death)
ito param (after this)
tato param (after that)

Exercises

(a) Translate into English:

1. *Buddho Nerañjarāya najjā itre viharati.* 2. *Atthi, brāhmaṇa, puratthimesu janapadesu Sāvatti nāma nagaram.* 3. *Ahaṃ ce kho pana kāyena duccharitaṃ careyyaṃ kāyassa bhedaṃ param marañā nirayaṃ upapajjeyyaṃ.* 4. *Ahaṃ senāya gilāno, icchāmi bhadaṇṭassa āgamanam.* 5. *Saddhāya tarati ogham, paññāya parisujjhati.* 6. *Sussusā seṭṭhā bhariyānam.* 7. *Mettaṃ karoṭha mānusiyaṃ pajāya.* 8. *Yāgu khudham paṭihanti, pipāsam vinodeti, vatthim sodheti.* 9. *Sñāsū hemaṇṭikāsū rattisū sambahulā jaṭilā Gangāyaṃ ummujjanu pi nimujjanti pi.* 10. *Na jaccā vasalo hoti.*

(b) Translate into Pali:

1. A seer dwelt in a hut in the forest. 2. They developed loving-kindness. 3. The teacher gave presents to the clever girls in the school. 4. They were taking bath in the river Tāmasā. 5. He buried a treasure in a pit. 6. We shall grow by the growth of wisdom. 7. The Prince Siddattha was the son of the queen Māyā. 8. Remove violence from your heart by development of compassion. 9. The girl wears a garland on (her) neck. 10. From craving is produced grief.

(1. Ud.1. 2. A.I.65. 3. A.I.48. 4. Vin.II. 5. S.I.214. 6. S.I. 7. Kh.3. 8. I A.II. 9. Ud.6. 10. SN.)

LESSON 21

Consonantals

76. **Possessive Adjectives** are formed by adding '*-vanu*', '*-manu*' or '*-in*' to nouns. '*vanu*' is added to noun-stems ending in '*a*' or '*ā*' and '*manu*' to the stems ending in other vowels as *i*, *ī*, *u*, *ū*, or *o*. '*-in*' is added to stems ending in '*a*'.

Noun-stem	Factor	Possessive Adjectives
<i>dhana</i> (wealth, riches)	<i>-vanu</i>	<i>dhanavanu</i> (wealthy, rich)
<i>bala</i> (power)	"	<i>balavanu</i> (powerful)
<i>sīla</i> (virtue, precept)	"	<i>sīlavanu</i> (virtuous, keeping precepts)
<i>sati</i> (mindfulness, memory)	<i>-manu</i>	<i>satimanu</i> (mindful)
<i>dhiti</i> (courage)	"	<i>dhitimanu</i> (courageous)
<i>dhī</i> (intelligence)	"	<i>dhīmanu</i> (intelligent, wise)
<i>bhānu</i> (rays)	"	<i>bhānumanu</i> (radiant, having rays)
<i>go</i> (cattle)	"	<i>gomanu</i> (possessing cattle)
<i>dhana</i> (wealth)	<i>-in</i>	<i>dhanin</i> (wealthy)
<i>bala</i> (power, strength)	"	<i>balin</i> (powerful, strong)

Declension

77. All these adjectives are used also as nouns. Thus '*dhanavanu*' even means 'a rich man' when there is no noun for it to modify.
78. All such substantives ending in '*anu*' have two stems, one ending in '*anu*' and the other in '*ar*'. Thus '*dhanavanu*' has two forms, '*dhanavanu*' and '*dhanavar*'. Similarly '*satimanu*' has two forms '*satimanu*' and '*satimar*'.
- Those ending in '*ant*' are declined mostly like nouns ending in '*a*' in Masculine and Neuter genders in all cases. Except Vocative Singular.

Example:

stem *dhanavanti* (masculine gender)

	Singular	Plural
Nom.	<i>dhanavanto</i>	<i>dhanavanta</i>
Voc.	-	<i>dhanavanta</i>
Acc.	<i>dhanavantam</i>	<i>dhanavante</i>
Instr.	<i>dhanavantena</i>	<i>dhanavantehi (-bhi)</i>
Abl.	<i>dhanavantasmd,</i> <i>dhanavantamhd</i>	<i>dhanavantehi (-bhi)</i>
Dat. & Gen.	<i>dhanavanta</i>	<i>dhanavanta</i>
Loc.	<i>dhanavante,</i> <i>dhanavantasmi,</i> <i>dhanavantamhi</i>	<i>dhanavantesu</i>

79. The stems ending in 'ar' are declined only in Nominative, Vocative, Instrumental and Ablative Singular, in Dative and Genitive both Singular and Plural and Locative Singular. 'ar' becomes 'a' in Nominative Singular and in Nominative Plural '-anto'.

In Vocative Singular 'ar' becomes 'am, a, or a', plural is the same as of the Nominative. In other cases they take the following case-endings.

	Singular	Plural
Nom. Acc. Voc.	-	-
Inst. & Abl.	-a	-
Dat. & Gen.	-o	-am
Loc.	-i	-

Examples (the special forms)

Nom.	<i>dhanava</i>	<i>dhanavanto</i>
Acc.	-	-
Inst. & Abl.	<i>dhanava</i>	-
Dat. & Gen.	<i>dhanavato</i>	<i>dhanavatam</i>
Loc.	<i>dhanavati</i>	-

Thus when 'dhanavanti' is declined, it takes all the forms as follows:

	<i>dhanavanu</i>	
	Singular	Plural
Nom.	<i>dhanavā, dhanavanto</i>	<i>dhanavanto, dhanavanā</i>
Voc.	<i>dhanavam, dhanava, dhanavā</i>	<i>dhanavanto, dhanavanā</i>
Acc.	<i>dhanavantam</i>	<i>dhanavanto, dhanavante</i>
Instr.	<i>dhanavatā, dhanavantena</i>	<i>dhanavantehi (-bhi)</i>
Abl.	<i>dhanavatā, dhanavantasmā</i> <i>dhanavantamhā</i>	<i>dhanavantehi (-bhi)</i>
Dat. & Gen.	<i>dhanavato, dhanavantassa</i>	<i>dhanavatam, dhanavantānam</i>
Loc.	<i>dhanavati, dhanavante,</i> <i>dhanavantasmim,</i> <i>dhanavantamhi</i>	<i>dhanavantesu</i>

80. The noun '*Bhagavant*' (Lord Buddha) is declined like '*dhanavant*'. All substantives ending in '*-mant*' are also declined like '*dhanavant*' as: Nom. Singular: *satimā, cakkhumā, gomā*, etc., Nom. Plural: *satimanto, satimantā*, etc. Active Past Participles ending in '*-tavant*' are also declined like these *vant*-nouns.

81. All Substantives ending in '*-in*' are declined like masculine *f*-nouns as: '*senāni*'. Active Past Participles ending in '*-tavin*' are declined like *f*-nouns.

dhanin (masculine)

Nom.	<i>dhanī</i>	<i>dhanī, dhanino</i>
Voc.	<i>dhani</i>	<i>dhanī, dhanino</i>
Acc.	<i>dhanim, dhaninam</i>	<i>dhanī, dhanino</i>
Instr.	<i>dhaninā</i>	<i>dhanīhi (-bhi)</i>
Abl.	<i>dhaninā, dhanisma, dhanimhā</i>	<i>dhanīhi (-bhi)</i>
Dat. & Gen.	<i>dhanino, dhanissa</i>	<i>dhanīnam</i>
Loc.	<i>dhanismim, dhanimhi, dhanini</i>	<i>dhanīsu, dhanīsu</i>

In Neuter Gender:

dhanavant

Nom.	<i>dhanavam</i>	<i>dhanavanta, dhanavanti</i>
Voc.	<i>dhanavam, dhanava, dhanava</i>	<i>dhanavanta, dhanavanti</i>
Acc.	<i>dhanavantam</i>	<i>dhanavante, dhanavanti</i>

dhanin

Nom.	<i>dhanin</i>	<i>dhanin, dhanini</i>
Voc.	<i>dhani</i>	<i>dhanin, dhanini</i>
Acc.	<i>dhaninam, dhanim</i>	<i>dhanin, dhanini</i>

The rest are like those in Masculine gender.

82. Feminine Forms:

By adding 'r' to all afore-given stems, their feminine forms are constructed as: *dhanavanti, dhanavanti, satimanti, satimanti, dhaninr*. They are declined like feminine f-nouns as 'nadi', etc. These are used even as nouns: *dhanavanti, dhanavanti, dhaninr* (rich woman).

	Singular	Plural
Nom.	<i>dhanavanti</i>	<i>dhanavanti, dhanavantiyo</i>
Voc.	<i>dhanavanti</i>	<i>dhanavanti, dhanavantiyo</i>
Instr.	<i>dhanavantiya</i>	<i>dhanavantihi (-bhi)</i>
Abl.	<i>dhanavantiya</i>	
Dat. & Gen.	<i>dhanavantiya</i>	<i>dhanavantiyam</i>
Loc.	<i>dhanavantiyam, dhanavantiya</i>	<i>dhanavantisu</i>

83. How they are used as Adjectives

Nom.Sg.	<i>Dhanava (dhanavanto) puriso</i> (a rich man)
Nom.Pl.	<i>(dhanavanto) dhanavanta purisa</i> (rich men)
Voc.	<i>He (dhanavam) dhanava (dhanava) purisa</i> (O rich man) <i>He (dhanavanto) dhanavanta purisa</i> (O rich men)
Acc.	<i>Dhanavantam purisam</i> (a rich man) <i>dhanavante purise</i> (rich men)
Inst.	<i>(dhanavanta) dhanavanti purisena</i> (with or by a rich man) <i>dhanavantehi purisehi</i> (with or by rich men)

Nal.	(<i>dhanavato</i>) <i>dhanavantassa purisassa</i> (to or for a rich man) (<i>dhanavatam</i>) <i>dhanavantānam purisānam</i> (to or for rich men)
Gen.	(<i>dhanavato</i>) <i>dhanavantassa purisassa</i> (of a rich man, a rich man's) (<i>dhanavatam</i>) <i>dhanavantānam purisānam</i> (of rich men, rich men's)
Loc.	(<i>dhanavati</i>) <i>dhanavante, dhanavantasmim, dhanavantamhi</i> <i>purise</i> (in a rich man) <i>dhanavantesu purisesu</i> (in or among rich men)

Neuter

Nom.	<i>dhanavam kulam</i> (a rich family) <i>dhanavantāni kulāni</i> (rich families) etc.
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Feminine

Nom.	<i>Dhanavanti</i> (<i>dhanavati</i>) <i>vanitā</i> (a rich lady) <i>dhanavantiyo</i> (<i>dhanavatiyo</i>) <i>vanitāyo</i> (rich ladies)
Acc.	<i>dhanavantiṃ</i> (<i>dhanavatiṃ</i>) <i>vanitaṃ</i> (a rich lady) <i>dhanavantiyo</i> (<i>dhanavatiyo</i>) <i>vanitāyo</i> (rich ladies)
Instr.	<i>dhanavantiyā</i> (<i>dhanavatiyā</i>) <i>vanitāya</i> (with or by a rich lady) <i>dhanavantihi</i> (<i>dhanavatihi</i>) <i>vanitāhi</i> (with or by rich ladies) etc. etc. etc.

Dhanin - Masculine

Nom.	<i>dhanī puriso</i> (a rich man) <i>dhanino purisā</i> (rich men)
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Neuter

Nom.	<i>dhanī kulam</i> (a rich family) <i>dhanī kulāni; dhanīni kulāni</i> (rich families) etc.
------	--

Feminine

Nom.	<i>dhaninī vanitā</i> (a rich lady) <i>dhaninī</i> (<i>dhaniniyo</i>) <i>vanitāyo</i> (rich ladies) etc.
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When these adjectives don't qualify any noun, they are used as nouns.
dhanavā (rich man), *dhanavanū* (rich men) etc.

Vocabulary

Masculine Nouns

Vipassin (A Buddha so named)
Sikhiṇ (")
Vessabhū (")
Kakusandha (")
Nātha (lord, refuge)
Paribbājaka (wandering ascetic)
Upāsaka (devotee)
peṭa (hungry ghost)
manṇin (minister)
pāsāda (palace)

Adjectives

cakkhumāṇi (having eyes, seeing)
saddhāvāṇi, *bhāṭṭimāṇi* (pious)
sirimāṇi (glorious, beautiful)
sabba-bhātānukāmpin
 (pitying all beings)
tapassin (dispassionate, ardent
 in practice, virtuous)
māra-senappamāddin (defeating
 the army of Mara)
satimāṇi (thoughtful, wise)
phalin (fruitful)
āma (raw, unripe)
sīlavāṇi (virtuous)
nahāṭaka (one who has washed
 off passions, holy)
nava, *abhinava* (new)

Feminine Nouns

pārami (virtues leading to Buddhahood)
sambodhi (enlightenment)
bhāriyā (wife)
vanitā (lady)
itthi (woman)
surā (liquor)
lekhaṇi (pencil)

Neuter Nouns

hita (welfare, advantage, benefit)
sacca-vajja (asseveration; literally,
 true word)
jaya-mangala (auspicious-lucky,
 success and victory)
brahma-cariya (higher life, celibacy)
bīja (seed)
kamma (deed)
mamsa (flesh, meat)
sakata (waggon)
dhana (money, wealth)
majja (liquor)
poṭṭhaka (book)

Verbs

pāreti (fills, fulfils, practises)
 pp. *pārita*

āmanteti (addresses, calls)
 pp. *āmantita*

akkhāri (says) pp. *akkhāra*
(*svakkhāra*) well said,
(*su + akkhāra*)

namassati (bows down) pp. *namassita*
abhivāderi (worships, adores)

pp. *abhivādita*

pūjeti (worships, offers) pp. *pūjita*

roceri (approves of, is pleased)

pp. *rocita*

carati (walks, practises) pp. *ciṇṇa*

naccati (dances) pp. *naccita*

gāyati (sings) pp. *gāta, gāyita*

labhati (gets, receives)

pp. *laddha*

majjati (is intoxicated)

pp. *matita*

sammodati (rejoices, exchanges
friendly greetings with)

pp. *sammodita*

vinassati (perishes) pp. *vinatṭha*

kasati (ploughs) pp. *kaṭṭha, kasita*

uggaṇhāti (learns) pp. *uggaṇṇa*

sikkhati (learns, is trained)

pp. *sikkhita*

uppajjati (is born) pp. *uppanna*

māreṇi (kills) pp. *mārita*

āneti (brings, carries back)

pp. *āṇṇa*

māpeti (builds) pp. *māpita*

ārabhati (begins) pp. *āraddha*

Exercises

(a) Translate into English:

1. *Vipassissa namatthu, cakḥumanassa sīrīmaṇo*
Sikhissa pi namatthu sabba-bhūtaṇukampino.
Vessabhussa namatthu nahātakassa tapassino
Namatthu Kakusandhassa Māra-senappamaddino.
2. *Mahā-karuṇiko nātho hitāya sabba-pāṇīnaṃ*
Pūreivā pāraṃsā sabbaṃ patto sambodhimuttamaṃ
Etena sacca-vajjena horu te jaya-mangalaṃ.
3. *Buddhaṃ Bhagavaṇaṃ abhivādemi.*
4. *Svakkhāto Bhagavatā dhammo, dhammaṃ namassāmi.*
5. *Bhagavato dhammaṃ rocemi.*
6. *Bhagavati brahmācariyaṃ carāma.*
7. *Tatra kho Bhagavā bhikkhū āmanesi.*
8. *Paribbājako Bhagavatā saddhiṃ sammodi.*
9. *Na ve rudanti satimanto sapaṇṇā.*
10. *So phalino rukkhassa āmaṃ phalaṃ chindati, tassa rasaṃ na jānāti,*
tena tassa bñjaṃ pi vinassati.

(b) Translate into Pali: (The words in italics are to be translated using past participles and '-vanu' forms or '-in' forms duly.)

1. In my village there are many *rich people*. 2. *Wise men (the wise)* never do evil deeds. 3. The *virtuous* monk is dear to *pious* devotees. 4. The men *who ploughed* the field yesterday did not *come* here today. 5. The nuns *who have learned* the dhamma *have been honoured* by the *rich lady*. 6. The *wealthy* householder's wife *who committed evil deeds* was *born* among hungry ghosts. 7. The man *who killed* the stag *brought* home its flesh in a waggon. 8. The man *who built* the new palace got much money from the Minister. 9. The women *who had drunk* liquor and *got intoxicated* began to sing and dance in the monastery. 10. The boy *who bought* the book and the pen *came home* and showed them to his brother.

Helping Words:

tassa (its, to it, his, to him)

mama (my, to me)

na kadāci (never)

'*etena*' is Instrumental Sing.
of '*etad*' (this)

namatthu (*namo* + *atthi*)

namo (ind.) adoration

atthu (may be)

ve (ind.) indeed, certainly

tena (by that)

tāni (them, those things)

Euphonic Combinations

namo + *atthu* = *namatthu*

atthu is the Imperative third person singular of the verb *atthi* (is). The root is *as* (to be). *astu* = *atthu*.

LESSON 22

Present Participles

84. The Active Present Participles are formed by adding '*-ni*' or '*-māna*' to the verbal base. The suffix '*-āna*' is also added sometimes.

If the verbal base ends in '*e*' it is changed to '*aya*' before '*māna*', '*āna*'. Long *a* of the base is shortened before these suffixes:

85. Verbs	Base	Present Participle (Active forms)
<i>gacchari</i> (goes)	<i>gaccha</i>	<i>gaccharu, gacchamāna, gacchāna</i>
<i>vadari</i> (says)	<i>vada</i>	<i>vadanu, vadamāna, vadāna</i>
<i>dadari</i> (gives)	<i>dada</i> (<i>dada</i>)	<i>dadanu, dadamāna, dadāna</i>
<i>kiṇāri</i> (buys)	<i>kiṇā</i> (<i>kiṇa</i>)	<i>kiṇanu, kiṇamāna, kiṇāna</i>
<i>deseri</i> (expounds)	<i>dese</i>	<i>desenu, desayamāna, desayāna</i>

86. If the base is monosyllabic it may remain unchanged:

<i>seri</i> (lies down)	<i>se</i>	<i>senu, semāna</i>
<i>sayari</i> (lies down)	<i>saya</i>	<i>sayanu, sayamāna, sayāna</i>

Irregular forms

87. <i>arhi</i> (is)	<i>as</i>	<i>sanu, samāna</i> (Present P.)
<i>karoti</i> (makes, does, works)	<i>karo</i>	<i>karonu, karumāna, karāna</i> (Present P.)

88. The present participles are declinable. They are of the nature of adjectives. Therefore they agree with the noun or pronoun they go with in gender, number and case. Sometimes a present participle may act the part of a noun in a sentence. Thus it belongs to the category of nouns. Except in Nominative Singular in all other forms the present participles ending in *-nu* are declined similar to substantives ending in *-vanu*.

gacchanu (going)

Nom.	<i>gaccham, gacchanu</i>	<i>gacchanu, gacchanā</i>
Voc.	<i>gaccham, gaccha, gacchā</i>	<i>gacchanu, gacchanā</i>
Acc.	<i>gacchantam</i>	<i>gacchanu</i>
Instr.	<i>gacchantena</i> (<i>gaccharā</i>)	<i>gacchanu</i> (<i>-bhi</i>)
Abl.	<i>gacchantasmā</i> (<i>gaccharā</i>) <i>gacchantamhā</i>	<i>gacchanu</i> (<i>-bhi</i>)
Dat. & Gen.	<i>gacchantassa</i> (<i>gaccharo</i>)	<i>gacchanānam, gaccharam</i>
Loc.	<i>gacchante, gacchantasmim,</i> <i>gacchantamhi</i> (<i>gacchari</i>)	<i>gacchantesu</i>

(The special forms are within brackets.)

89. In Neuter Gender:

Nom.	<i>gacchaṃ</i>	<i>gacchantā, gacchantāni</i>
Voc.	<i>gacchaṃ</i>	<i>gacchantā, gacchantāni</i>
Acc.	<i>gacchantam</i>	<i>gacchantē, gacchantāni</i>

The rest are like those in the Masculine Gender.

Those ending in '-māna' or '-āna' are declined like nouns ending in 'a' in masculine and neuter genders, and like '-ā'-nouns in feminine gender.

90. The Feminine Forms of '-nt' participles.

In the feminine gender the '-nt' part is changed into 'nt' or 'r' as: *gacchant, gacchar*. These are declined like feminine nouns ending in 'r'. See 'nadr' in Lessons 19 and 20.

91. The present participle is used to express contemporaneity of an action and indicates the sense 'while' or 'whilst' in English.

So sallapanto hasati, so sallapamāno hasati (while talking, he laughs).
Sā sallapant hasati, sallapamānā hasati (while talking, she laughs).

92. Sometimes a present participle is used as a noun.

E.g. *Na samaṇo hoti param viheṭṭhayanto* (one who hurts another is not a recluse). The present participle is also used as an adjective.

E.g. *Dhammaṃ anussaraṃ bhikkhu saddhammā na parihāyati* (the monk who calls to mind the teaching does not fall away from the True Doctrine).

93. Sometimes the idea 'should one' or 'if one should' is also expressed by the present participle, e.g. *Ākaṅkhamāno Ānanda Tathāgato kappam vā tiṭṭheyya kappāvasesam vā* (should the Tathāgata wish it, O Ānanda, he could remain for a kalpa or that portion of a kalpa which had yet to stand).

Vocabulary

Masculine Nouns

ratha (chariot)
magga (road)
arahant (holy one)
pārubhāva (appearance)
loka (world)
kassaka (farmer)
assa (horse)
vipāka (result)
sankappa (thought)
pāṇin (creature)
vega (high speed)
vegena (fast), Instr. Sing.

Neuter Nouns

dāru (stick)
uyyāna (grove, park)
arañña (forest)
senāsana (residence, dwelling)
cakka (wheel)
bhaya (fear, danger)
amba-vana (mango grove)
passa (side)
passe (at the side)

Feminine Nouns

vīthi (street)
chāyā (shadow)
sugati (happy state)

Phrases

marañā param (after death)
na hessati (will not be)
sanghātam apādeti (kills)

Indeclinables

bhiyyo (very much)
viya (like, as if)

Adjectives

samīpa (near)
dullabha (rare)
mahant (great)
gilāna (sick)
khuddaka (small)

Verbs

sallapati (converses, talks with)
apakkamati (goes away)
sankaddhati (collects)
gāyati (sings)
uddharati (picks up) pp. *uddhaṭṭa*
vissamati (takes rest) pp. *vissanta*
dakkhati (sees), *addakkhi* (saw)
passidati (becomes devoted to, has
faith in, is pleased with) pp. *pasanna*

vahati (carries, draws) pp. *vuḷha*
anugacchati (follows) pp. *anugata*
anussarati (calls to mind)
pp. *anussarita*
vigacchati (disappears) pp. *vigata*
caṅkamati (walks up and down)
apādeti (brings, leads) pp. *apādita*
ārabhati (begins) pp. *āraddha*

Exercises

(a) Translate into English:

1. *Bhikkhu āsane nisīdanto samīpe tiṣṭhantena upāsakena saddhiṃ sallapati.* 2. *Bhikkunī vīthiyaṃ piṇḍāya caramānā āgacchanam ratham disvā maggato apakkami.* 3. *Arahato Samma-sambuddhassa parubhavo dullabho lokasmim.* 4. *Tumhe idha kiṃ kurumānā viharatha?* 5. *Rukkhehi paratāni phalāni samīpe nisīdanīyā gahapaṇīyā sevakā saṅkaḍḍhanti.* 6. *Khettesu kassakā gītāni gāyanti.* 7. *Gītāṃ gāyanīyā dārūni uddharanīyā itthiyā saddam suṇantā te mahato rukkhassa chāyāyaṃ vissamiṃsu.* 8. *Siddhartho kumāro rathena uyyānam gacchanto maggassa passe semānam gilānam purisaṃ addhakki.* 9. *Araññe senāsane viharantesu bhikkhūsu manussā bhiyyo paṭṭanti.* 10. *Ratham vahaṭo assassa pāde anugacchanāni cakkāni viya pāpānam kammānam vipākā tāni karonte anugacchanti.*

(b) Translate into Pali:

1. The man who is living here is a rich one. 2. Wealth does not follow the person who is dying. 3. Should you call to mind the Buddha, the Dhamma or Sangha, it will dispel all your fear. 4. In the mind of the monk Meghiya who was staying in the mango-grove there arose many evil and unwholesome thoughts. 5. While walking up and down he brought many small creatures to destruction. 6. She, while remembering (her) dead son began to weep. 7. Don't talk while you eat (while eating). 8. The child beaten by (his) brother came home crying. 9. The man fell from the horse that was running fast. 10. Men doing good deeds will go to (a) happy state after death.

LESSON 23

Consonantals

94. Nouns ending in 'tar'

Nattar (grandson)

Case	Singular	Plural
Nom.	<i>nattā</i>	<i>nattāro</i>
Voc.	<i>natta, nattā</i>	"
Acc.	<i>nattāram</i>	<i>nattāro, nattāre</i>
Instr. & Abl.	<i>nattārā</i>	<i>nattārehi (-bhi)</i> <i>nattūhi (-bhi)</i>
Dat. & Gen.	<i>nattu, nattuno,</i> <i>nattussa</i>	<i>nattārānam, nattānam,</i> <i>nattūnam</i>
Loc.	<i>nattari</i>	<i>nattāresu, nattūsu, nattusu</i>

Most nouns ending in '-tar' except *pitar* (father), *bhātar* (brother), *mātar* (mother), and *duhitar*, *dhītar* (daughter), are declined like '*nattar*'

<i>pitar</i> (father)			<i>mātar</i> (mother)	
Case	Singular	Plural	Singular	Plural
Nom.	<i>pitā</i>	<i>pitāro</i>	<i>mātā</i>	<i>mātāro</i>
Voc.	<i>pita, pitā</i>	<i>pitāro</i>	<i>māta, mātā</i>	<i>mātāro</i>
Acc.	<i>pitaram</i>	<i>pitāro, pitare</i>	<i>mātaram</i>	<i>mātāro</i>
Inst. & Abl.	<i>pitārā</i>	<i>pitarehi (-bhi),</i> <i>pitūbhi, pitūhi</i>	<i>mātārā,</i> <i>mātūyā</i>	<i>mātārehi (-bhi),</i> <i>mātūbhi (-hi)</i>
Dat. & Gen.	<i>pitū, pituno,</i> <i>pitussa</i>	<i>pitārānam,</i> <i>pitūnam, pitunnam</i>	<i>mātu,</i> <i>mātūyā</i>	<i>mātārānam,</i> <i>mātūnam</i>
Loc.	<i>pitari</i>	<i>pitāresu,</i> <i>pitūsu, pitusu</i>	<i>mātari</i>	<i>mātāresu,</i> <i>mātūsu, mātusu</i>

Note: *Bhātar* is declined like *pitar*. *duhitar* and *dhītar* are declined like *mātar*.

95. Nouns ending in '*tar*' like '*kuttar*, '*hantar*, '*vattar*' etc., govern Accusative or Genitive case as: *mige hanā*, *migānaṃ hanā* (the hunter of deer), *kammaṃ kaṇā*, *kammasa kaṇā* (one who does the work or the doer of the work), *saccaṃ vaṇā*, *saccassa vaṇā* (one who speaks truth or speaker of truth), *bhojanaṃ dāṇā*, *bhojanassa dāṇā* (one who gives food, giver of food).

Note: By adding '*-tar*' to the roots or to the present verbal bases their agent nouns are formed. When '*-tar*' is added the final '*a*' of the verbal base becomes '*i*'. The final '*e*' of the base and also the final '*a*' of mono-syllable root are not changed. These agent nouns may act the part of adjectives, too.

96. Genitive Absolute. Both the subject (agent) and the participle are put in the Genitive Case, this construction is called 'Genitive Absolute'. This is used to express an action done regardless of another's opposition or feelings, e.g. *Puttassa rudamānassa (rudantassa) mātā gehamhā nikkhami* (the mother departed from the house while the child was crying i.e. regardless of the child's cry).

97. Locative Absolute. Both the subject and the participle are put in the Locative case, which is called 'Locative Absolute'. When this construction is translated into English, the relative adverb 'when' or 'while' should begin the clause, e.g. *Rukkhamhi patante sakuṇā udḍesuṃ* (when or while the tree was falling down the birds flew up). *Pitari mātē duhitā samīpe nisinnā parodi* (when the father died the daughter sat close by and wept). *Kassukehi khette kaṭṭhe (kasite) gaḥapatino sevaka āganvā iilehi vapimsu* (when the field was ploughed by the farmers the servants of the householder came and sowed sesame).

When translating Locative Absolute Nominative Absolute may be used. *Vuṭṭhiyaṃ patantiyaṃ te gehaṃ pavisimsu* (rain falling, they entered the house or when rain was falling they entered the house).

'Read Syntax: Instrumental case.

Sati. 'Sati' is the Locative Singular of the Present Participle (masculine) 'sant' (being). Its negative form is 'asati'. Both these forms are used in the Locative Absolute construction commonly (regardless of number and gender): *Jāliya sati jara-maraṇaṃ hoti* (when there is birth there is decay and death).

Vocabulary

Masculine Nouns

Tathāgata (the Perfect One)
soka (sorrow)
sattiha (Master, Teacher, founder of a religion)
deseta (expounder)
pakkhin (bird)
sissa (pupil)
hanta (hunter, killer)

Neuter Nouns

raṭṭha (country, kingdom)
bhaṇḍa (goods, possession)
aṅgaṇa (open space, clearing)
khajja (solid food)
bhojja (soft food)
bila (hole)

Feminine Nouns

janāda (people)
rasavati (kitchen)
dhenū (cow)
sakhā (branch)
bhūmi (earth, ground)

Neuter Nouns

turiya (musical instrument)
uyyāna (pleasure grove)

Phrases

kālaṃ karoti (dies) pp. *kāla-kata*,
kālaṃkata
na kadāci (never)
na cirassaṃ (before long). See lesson 25
nānāvidha (of various kinds)

Verbs

pāleti (rt. *pāṇ*) governs
parinibbāyati (*pari + nir + vā*)
 passes away to Perfect Nibbana,
 cools oneself perfectly;
 pp. *parinibbuta*
kampati (*kam*) trembles, moves,
 shakes; pp. *kampita*

māpeti (*mā*) creates, builds
kandati (*kand*) weeps
khanati (*khan*) digs; pp. *khata*
naccati (*nacc*) dances
vādeti (caus. of *vad*) plays music
paṭiyādeti (caus. of *pari + yat*)
 prepares

gaṇhāri (gah) takes, accepts;
 pp. *gahita*; ger. *gahervā*
duhari (duh) milks; pp. *duddha*
sammajjari (sam + majj) sweeps;
 pp. *sammajjita*, *sammajjita*
bhijjari (bhid) is broken; pp. *bhinna*
palāyari (palāy) runs away, flees,
 bolts away
uḍḍeri (ud + ḍi) flies up; pp. *uḍḍita*

vicarati (vi + car) roams about
pasamsati (pa + sams) praises;
 pp. *pasatta*
vaddheti (vaddh) grows, develops
viviccari (vi + vic) gets rid of,
 is separated from; pp. *vivitta*
apaharati (apa + har) takes away,
 plunders; pp. *apahāra*
pidahati (api + dah) shuts, closes

Exercises

(a) Translate into English:

1. *Bhūpasmim dhammena raṭṭhaṃ pārente janatā pi dhammikā hoti.*
2. *Gahapatiṣṣa passantasseva corā bhaṇḍāni harimṣu.*
3. *Mama pitari taḥim agacchante aham pi taḥim gantum na sakkomi.*
4. *Mātari ca duhitari ca rasavatiyaṃ odanaṃ pacanṭsu putto kumārakehi saddhiṃ aṅgaṇe kṛtā.*
5. *Tathāgate parinibbute bahū devā manussā ca mahatā sokena kampitā uhesuṃ.*
6. *Bhikkūsu vñhiyaṃ piṇḍāya carantesu upāsakā ca upāsikāyo ca nānāvidhāni khajjāni bhojjāni ca gahervā maggassa passe aṭṭhaṃsu.*
7. *Saṭṭhari dhammaṃ desente bhikkhū ca bhikkhuniyo ca upāsakā ca upāsikāyo ca sotam odahantā nistimṣu.*
8. *Mātari dhenum duhamānāyaṃ duhitā gehassa aṅgaṇaṃ sammajji.*
9. *Dhammaṃ desetāresu bhikkhūsu janā pasīdanti.*
10. *Rukkhassa sakhāsu bhijjanṭsu pakkhino tato uḍḍevā palāyimṣu.*
11. *Dīghena maggena gantārānaṃ bhaṇḍāni corā apaharimṣu.*
12. *Pitari kalam-kate mātā ca puttā ca duhitaro ca bhātaro ca sampe kandaṃānā aṭṭhaṃsu.*
13. *Mātari gehamhā nikkhamantiyaṃ putto ca dhītaro ca dvārāni pidahivā pāṭhālayaṃ gacchimṣu.*
14. *Gehaṃ mapeṭāresu janasu bhūmim khanamānesu tatra bilaso ahi uggacchi.*
15. *Namattā saṭṭhuno.*

(b) Translate into Pali:

1. When the boys were playing musical instruments the girls danced.
2. While the farmers were ploughing the field, (their) wives prepared food in (their) houses.
3. When the teacher teaches, the pupils sat down giving ears to him.
4. The *hunters of deer* roamed about in the forest together with (their) dogs.
5. Men *who do* good deeds will be born into a happy abode after death.
6. The wheels of the chariot follow the feet of the horse *that draws* (it).
7. Wise men never praised these *who did* evil deeds.
8. We, while going along the road, heard the voice of women *who* were singing in a grove.
9. One who *develops* concentration gets rid of sensual pleasures.
10. The nun *who practised* Vipassana attained to Arhatship before long.

(The words in italics should be translated using *tar*-nouns and those within brackets are not to be translated.)

LESSON 24

Consonantals ending in 'as'

98. *Manas* (= mind)

Manas is declined both in masculine and neuter genders.

	Singular	Plural
Nom.	<i>mano, manam</i>	<i>maṇā, maṇāni</i>
Voc.	<i>mana</i>	<i>maṇā, maṇāni</i>
Acc.	<i>mano, manam</i>	<i>mane, maṇāni</i>
Instr.	<i>manena, manasā</i>	<i>manehi, manebhi</i>
Abl.	<i>manasmā, manasā,</i> <i>manamhā, maṇā</i>	<i>manehi, manebhi</i>
Dat. & Gen.	<i>manussa, manaso</i>	<i>maṇḍanam</i>
Loc.	<i>manasmim, manasi</i> <i>manamhi, mane</i>	<i>manesu</i>

99. *mano-gaṇa* (group of nouns declined like '*manas*')'

<i>tapas</i> (asceticism)	<i>ayas</i> (iron)
<i>tamas</i> (darkness)	<i>vayas</i> (age, life-term)
<i>tejas</i> (heat, glory)	<i>payas</i> (milk, water)
<i>rajas</i> (dust)	<i>vāsas</i> (cloth)
<i>ojas</i> (virility, vitality)	<i>saras</i> (lake)
<i>uras</i> (breast, chest)	<i>rahas</i> (privacy, secret)
<i>siras</i> (head)	<i>yasas</i> (fame, retinue)
<i>cetas</i> (mind)	<i>chandas</i> (metrics)
	<i>thāmas</i> (effort, strength)

Note: The adjectives *seyyas* (better) and *garhyas* (heavier) are also declined like '*manas*'. Feminine forms of these two adjectives are *seyyasf* and *garhyasf*.

Demonstrative Pronoun

so (he), *taṛ* (that)

Masculine Gender

Singular	Plural
Nom. <i>so</i> (that one, he)	<i>te</i> (those ones, they)
Acc. <i>taṃ</i> (that one, him)	<i>te</i> (those ones, them)
Ins. <i>tena</i> (with or by that one, with or by him)	<i>tehi, tebhi</i> (with or by those ones, with or by them)
Abl. <i>asmaḥ, taṃhā</i> (from that one, from him)	<i>tehi, tebhi</i> (from those ones, from them)
Dat. <i>tassa</i> (to that one, to him)	<i>tesaṃ, tesānaṃ</i> (to those ones, to them)
Gen. <i>tassa</i> (of that one, his)	<i>tesaṃ</i> (of those ones, of them, their)
Loc. <i>tasmiṃ, taṃhi</i> (in that one, in him)	<i>tesu</i> (in those ones, in them, among them)

'Learn by heart the verse which gives most of nouns declined like *manas*: *mano, taṇo, tapo, tejo, rajo, ojo, uro, siro, ayo, vayo, payo, vāso, raho, ceto, saro, yaso, chando, iccādayo, nāma, manogano'ti vuccare*.

Neuter Gender

	Singular	Plural
Nom. & Acc.	<i>īam</i> (that one)	<i>īe, īāni</i> (those, they)

The rest are like those in masculine gender.

Feminine Forms

	Singular	Plural
Nom.	<i>sā</i> (that woman, she)	<i>īā, īāyo</i> (those women, they)
Acc.	<i>īam</i> (that woman, her)	<i>īā, īāyo</i> (those women, them)
Ins.	<i>īāya</i> (with or by that woman, with or by her)	<i>īāhi, īābhi</i> (with or by those women, with or by them)
Abl.	<i>īāya</i> (from that woman, from her)	<i>īāhi, īābhi</i> (from those women, from them)
Dat.	<i>īāya, īāssā</i> (to that woman, & to her, of that Gen. woman, her)	<i>īāsām, īāsānam</i> (to those women, of those women, their)
Loc.	<i>īāya, īāyam, īāsām</i> (in that woman, in her)	<i>īāsu</i> (in those women, in them)

100. These are used as Adjectives, too:

Masculine

Nom.	<i>so puriso</i> (that man)	<i>te purisā</i> (those men)
Acc.	<i>īam purisām</i> (that man)	<i>te purise</i> (those men)
Ins.	<i>īena purisena</i> (with or by that man)	<i>īehi purisehi</i> (with or by those men)
Abl.	<i>īasmā purisasmā</i> (from that man)	<i>īehi purisehi</i> (from those men)
Dat.	<i>īassa purisassa</i> & (to that man, of that man)	<i>īesām purisānam</i> (to those men, of those men)
Gen.		
Loc.	<i>īasmim purise</i> (in that man)	<i>īesu purisesu</i> (in or among those men)

Neuter

Nom.	<i>īmaṃ phalaṃ</i> (that fruit)	<i>īdāni (te) phalāni</i> (those fruits)
Acc.	<i>īmaṃ phalaṃ</i> (that fruit)	<i>īdāni (te) phalāni</i> (those fruits)

The rest are like those in masculine.

Feminine

Nom.	<i>sā lārā</i> (that creeper)	<i>idā lārāyo</i> (those creepers)
Acc.	<i>īmaṃ lāraṃ</i> (that creeper)	<i>idā lārāyo</i> (those creepers)
Ins.	<i>īdāya lārāya</i> (with that creeper)	<i>idāhi lārāhi</i> (with those creepers etc.)

etad

etad (this) is declined like 'īd'

in Mas. : *eso, ete*, etc.

in Neut. : *etam, etāni, ete*, etc.

in Fem. : *esā, etā, etāyo*, etc.

101. Euphonic combinations

- (a) Sometimes when two vowels meet and the succeeding vowel is followed by two consonants, the preceding vowel is dropped and the remaining consonant and the succeeding vowel are combined.
īto + uṣṣhāya = īt + uṣṣhāya = ītuṣṣhāya
- (b) 'm' followed by a vowel is changed into 'm' and combined with the succeeding vowel. *īmaṃ + eva = īma + eva = īmeva*

Vocabulary

Masculine Nouns

apāya (unhappy state after death)
īpassin (ascetic)
padīpa (lamp)
ādicca (sun)
pahāra (blow)

Verbs

samuṣṣhāti (rises) pp. *samuṣṣhita*
khādāti (eats up) pp. *khādita*
īpāti (shines, heats) pp. *īatta*
namāti (bows down) pp. *nata*
adhigacchati (attains, realises)
pp. *adhigata*

Feminine Nouns

Sāvitrī (verse *Sāvitrī*)
bhūri (wall of a house)
ukkā (torch)
bhāṣā (language)
saṃmunjanī (broom)
bhūmi (ground, earth)
vijjā (science)

Neuter Nouns

mala (rust, dirt, stain)
mukha (mouth, face, entrance, gate)
udaka (water)
arahatta (arhatship)
duccarita (evil deed)
avidūra (vicinity)
aṅgaṇa (yard, open space)
sippa (art)

Adjectives

paritta (little, brief)
paṭhama (first)
majjhima (middle)
pacchima (last, western)
vadaṇṇū (generous)
usikkhita (well-trained)

upapajjati (goes to after death)

pp. *upapanna*

vandati (adores) pp. *vandita*

pūjayati (worship, pays respect)

pp. *pūjita*

carati (walks up) pp. *cinṇa*

parikirati (scatters)

pp. *parikiṇṇa* (covered with)

kilissati (spoils, becomes unclean)

pp. *kiliṭṭha*

jāyati (is born, becomes) pp. *jāta*

sappati (moves slowly) pp. *sappita*

antaradhāyati (disappears)

pp. *antarahita*

vikasati (opens as a flower, is blown

up) pp. *vikasita* (bloomed, in full bloom)

sammajjati (sweeps) pp. *sammasiṭṭha*

milāyati (fades away) pp. *milāta*

piṭṭeti (afflicts) pp. *piṭṭita*

vaḍḍhati (grows) pp. *vuḍḍha*

abhibhāvati (overcomes) pp. *abhibhūta*

sikkhati (learns, is trained, is

disciplined) pp. *sikkhita*

iussati (pleased, glad) pp. *iuttiṭṭha*

102. Phrases

duccaritaṃ carati (he commits evil deed)

pādesu sirasā namati (bows head to the feet)

Exercises

(a) Translate into English:

1. *Ayasā samuṭṭhitam malam taruṭṭhāya tameva khādati.*
2. *Buddho tejasā tapati.*
3. *Mayam tam Bhagavantam Buddham sirasā namāma.*
4. *Sāvittī chandaso mukham.*
5. *Tasmim sarasi udakam parittam.*
6. *Tā bhikkhuniyo mahatā thāmasā vipassanam vaddhetvā arahantam pāpunimsu.*
7. *Te manussā kāyena vacasā manasā ca duccaritam caritvā maraṇā param apāyam upapajjimsu.*
8. *Mayam piṇḍāya āgataṃ theram disvā tuṭṭhena manasā sirasā vandimhā, bhātena ca pūjayimhā.*
9. *Saraso avidūre araṇṇasmim tapassino tapam caranti.*
10. *Rathesu dhāvanuesu uṭṭhitena rajasā gehānam bhittiyo parikiṇṇā kiliṭṭhā jātā.*
11. *Ahi urasā sappati.*
12. *Katham tumhe padīpena vā ukkāya vinā rattiyaṃ tamasi idha vicaratha?*
13. *Corā rattiyaṃ gehassāvidūre rahasā sallapanā nistimsu.*

(b) Translate into Pali:

1. The monks and nuns, seeing the Lord that had come over there, got up from their seats and paid homage bowing their heads to his feet.
2. When the sun rises the darkness disappears.
3. Now lotuses in the lake are in full bloom.
4. With much effort do we learn Pali language.
5. When the nun sweeps the yard with a broom much dust rises up from the ground.
6. Because of the nutritive essence of food does the body grows.
7. The brother gave a blow on the chest of the enemy with (his) hands.
8. The lotuses that have been brought from the lake are fading now.
9. If you do not learn arts or science or dhamma in (your) prime age and do not earn either in (your) middle age, you will certainly be afflicted by poverty during (your) last days (age).
10. Men who are generous and well disciplined grow in fame.

LESSON 25

Consonantals ending in 'n' (Masculine)

103. *Attan* (self, ego-entity, soul, spirit)

	Singular	Plural
Nom.	<i>attā</i>	<i>attāno</i>
Voc.	<i>attā, atta</i>	<i>attāno</i>
Acc.	<i>attānaṃ, attam</i>	<i>attāno</i>
Inst. & Abl.	<i>attānā</i>	<i>attānehi (-bhi)</i>
Dat. & Gen.	<i>attāno</i>	<i>attānaṃ</i>
Loc.	<i>attāni</i>	<i>attānesu</i>

104. *Bramhan* (Brahma, God) and *rājan* (ruler, king) are declined like 'attan' except in Instrumental, Dative and Genitive singulars. They are given below. 'Sakhin' (friend) is an irregular noun.

Singular forms

Case	<i>bramhan</i>	<i>rājan</i>	<i>sakhin</i>
Nom.	<i>bramhā</i>	<i>rājā</i>	<i>sakhā</i>
Voc.	<i>bramhe</i>	<i>rāja</i>	<i>sakhe, sakha, sakhā</i>
Acc.	<i>bramhānaṃ, bramham</i>	<i>rājānaṃ, rājam</i>	<i>sakhāraṃ</i>
Inst. & Abl.	<i>bramhūnā</i>	<i>rājinaṃ, rājunaṃ, raññā</i>	<i>sakhinaṃ</i>
Dat. & Gen.	<i>bramhuno</i>	<i>rājino, rājuno, rañño</i>	<i>sakhino</i>
Loc.	<i>bramhani</i>	<i>rājini, rājamhi, rājasmim</i>	<i>sakhāre</i>

Plural forms

Nom.	<i>brahmāno</i>	<i>rājāno</i>	<i>sakhāro</i>
Voc.	<i>brahmāno</i>	<i>rājāno</i>	<i>sakhāro</i>
Acc.	<i>brahmāno</i>	<i>rājāno</i>	<i>sakhāro</i>
Inst. & Abl.	<i>brahmehi (-bhi)</i>	<i>rājehi (-bhi)</i> <i>rājūhi (-bhi)</i>	<i>sakhārehi (-bhi)</i>
Dat. & Gen.	<i>brahmānaṃ</i>	<i>rājānaṃ</i> <i>rājūnaṃ</i>	<i>sakhīnaṃ</i> <i>sakhānaṃ</i>
Loc.	<i>brahmesu</i>	<i>rājesu, rājūsu</i>	<i>sakhāresu</i>

105. All nouns have in their ablative singulars the forms ending in '-smā' and '-mhā' as: *attasmā, attamhā, brahmasmā, brahamhā, rājasma, rājamhā, sakhārasma, sakhāramhā, kammasma, kammamhā*.

106. 'Heru'. Though 'heru' is a noun, at times it is used to indicate the sense "due to" or "because of" and governs genitive case: *Kammassa heru* (because of the karma, due to the karma).

Vocabulary

Masculine Nouns	Neuter Nouns	Feminine Nouns
<i>amitta</i> (enemy)	<i>Isipatana</i> (name of a place)	<i>jāti</i> (birth, race) Ins.Sg. <i>jātiyā, jaccā</i>
<i>sakhin</i> (companion, friend)	<i>yuddha</i> (battle)	<i>pavatti</i> (account, news)
<i>vasala</i> (one of the lowest caste)	<i>saṅgama</i> (battle)	<i>yuddha-bhūmi</i> (battlefriend)
<i>brāhmaṇa</i> (noble one, priest)	<i>pubba-nimitta</i> (fore-going sign)	
<i>jetar</i> (conqueror)	<i>cetiya</i> (shrine)	
<i>dūta</i> (messenger)	<i>phala</i> (fruit, result)	
	<i>sāpateyya, dhana</i> (property, wealth)	

<i>cora</i> (robber, thief)	Verbs	Adjectives
<i>pati</i> (lord, husband)		
<i>nātha</i> (refuge)	<i>Paṭivedeti</i> (informs)	<i>dummedha</i> (unwise)
<i>paccāmitta</i> (enemy)	<i>pamodati</i> (rejoices, is glad) pp. <i>pamudita</i>	<i>dubbala</i> (weak, feeble)
<i>pātubhāva</i> (appearance)	<i>pattheti</i> (hopes, aspires) pp. <i>patthita</i>	<i>rāja-santaka</i> (confiscated)
<i>Jambu-dīpa</i> (India)		
<i>vipāka</i> (result)		
<i>guṇa</i> (state, quality)	<i>pasamsati</i> (praises) pp. <i>pasamsita, pasattha</i>	Indeclinables
<i>dhamma</i> (state, quality)	<i>palāpeti</i> (expels)	<i>iva</i> (as, like)
Verbs	<i>kujjhati</i> (gets angry) pp. <i>kuddha</i>	<i>viya</i> (as, like)
<i>pātubhavati</i> (<i>pātu + bhū</i>) (appears, becomes manifest)	<i>dubbhati</i> (plots against)	<i>eva</i> (only)

Exercises

(a) Translate into English:

1. *Bālā dummedhā pāpakāni kammāni karonā amittena attanā iva caranti.*
2. *Bhagavā brahmunā yācito Isipatanaṃ gantvā dhammaṃ desesi.*
3. *Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo, kammanā eva vasalo pi brāhmaṇo pi hoti.*
4. *Attano sakhāraṃ jetā mitto na hoti.*
5. *Dāro āgama raṅho saṅgāmassa pavattiṃ paṭivedesi.*
6. *Coresu balavanuesu jātesu rājāno dubbalā honti.*
7. *Sakhā cirassamāgataṃ sakhāramiva sā gharamāgataṃ patiṃ disvā pamuditā ahosi.*
8. *Attā hi attano nātho.*
9. *Tadā bārāṇasiyaṃ rajjaṃ apatthento rājā nāma nāhosi.*
10. *Sakkosi nu kho tvaṃ tāta paccāmittena rājinā saddhiṃ yuddhaṃ kātuṃ?*
11. *Etāṃ hi pubba-nimittaṃ brahmuno pātubhāvāya.*
12. *Ahaṃ pitara ca māruya ca bhātarehi ca sakhārehi ca saddhiṃ cetiyāni vandamāno Jambudīpe tatra tatra vicariṃ.*

(b) Translate into Pali:

1. Don't associate with bad companions.
2. The king's son went to the pleasure grove together with his friends.
3. Due to their good deeds, beings are reborn into happy states after death.
4. Many people in India worship Brahma.
5. Men who did good deeds were praised even by Brahma.
6. The minister was expelled from the country by the king who had got angry with him.
7. He attended his father and mother by himself.
8. The good deeds done by beings follow them as the shadow a man.
9. One would blame oneself for one's own evil deeds.
10. The subjects were pleased with the king who was kind and just.
11. If he plots against the king all his property will be confiscated.
12. Loving-kindness, compassion, sympathetic joy and equanimity are the qualities that are found in Brahmas.

LESSON 26

Pronouns

107. Pronouns are declined in all the three genders. They are used also as adjectives. 'Amha' and 'tumha' are exceptions as they are the same in all the three genders.

108. Interrogative Pronoun 'kim' (who, what, which?)

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nom.	ko	ke	kim, kaṃ	ke, kāni
Acc.	kaṃ	ke	kim, kaṃ	ke, kāni
Inst.	kena	kehi, kebhi	All the rest are like those in masculine	
Abl.	kasmā, kamhā	kehi, kebhi		
Dat. & Gen.	kassa	kesaṃ, kesānaṃ		
Loc.	kasmim, kamhi	kesu		

Feminine

	Singular	Plural
Nom.	<i>kā</i>	<i>kā, kāyo</i>
Acc.	<i>kaṃ</i>	<i>kā, kāyo</i>
Inst. & Abl.	<i>kāya</i>	<i>kāhi, kābhi</i>
Dat. & Gen.	<i>kāya, kassā, kissā</i>	<i>kāsaṃ, kāsānaṃ</i>
Loc.	<i>kāya, kāyaṃ, kassaṃ, kissaṃ</i>	<i>kāsu</i>

Meanings

109.

As a pronoun

Masc.	<i>ko</i> (who, what or which one?) <i>ke</i> (who, what or which ones?)
Neut.	<i>kiṃ, kaṃ</i> (what, which?) <i>ke, kāni</i> (what, which things?)
Fem.	<i>kā</i> (who, what, which one?) <i>kā, kāyo</i> (who, what, which ones?)

As a pronominal Adjective

<i>ko puriso</i> (what or which man?) <i>ke purisā</i> (what or which men?) <i>kiṃ, kaṃ phalāṃ</i> (what or which fruit?) <i>ke, kāni phalāni</i> (what or which fruits?) <i>kā itthī</i> (what, which woman?) <i>kā, kāyo itthiyo</i> (what, which women?)
--

110. Relative Pronoun 'yad' (who, what, which)

	Masculine		Neuter	
	Singular	Plural	Singular	Plural
Nom.	<i>yo</i>	<i>ye</i>	<i>yaṃ</i>	<i>ye, yāni</i>
Acc.	<i>yaṃ</i>	<i>ye</i>	<i>yaṃ</i>	<i>ye, yāni</i>
Inst.	<i>yena</i>	<i>yehi, yebhi</i>	The rest are just like those in masculine	
Abl.	<i>yasmā, yaṃhā</i>	<i>yehi, yebhi</i>		
Dat. & Gen.	<i>yassa</i>	<i>yesaṃ, yesānaṃ</i>		
Loc.	<i>yasmim, yaṃhi</i>	<i>yesu</i>		

111. Feminine

	Singular	Plural
Nom.	<i>yā</i>	<i>yā, yāyo</i>
Acc.	<i>yam</i>	<i>yā, yāyo</i>
Inst. & Abl.	<i>yāya</i>	<i>yāhi, yābhi</i>
Dat. & Gen.	<i>yāya, yassā</i>	<i>yāsam, yāsānam</i>
Loc.	<i>yāya, yāyam, yassam</i>	<i>yāsu</i>

Meanings

112.

Masc.	<i>yo</i> (who, what, which person)	<i>yo puriso</i> (what, which person)
	<i>ye</i> (who, what, which persons)	<i>ye purisā</i> (what, which persons)
Neut.	<i>yam</i> (what, which thing)	<i>yam phalam</i> (what, which fruit)
	<i>yāni</i> (what, which things)	<i>yāni phalāni</i> (what, which fruits)
Fem.	<i>yā</i> (who, what, which person)	<i>yā itthī</i> (whatever, which woman)
	<i>yā, yāyo</i> (who, what, which persons)	<i>yā, yāyo itthiyo</i> (whatever, which women)

113. The Pronouns or pronominal adjectives as *sabba* (all, every), *eka* (one certain), *katara* (which one of the two), *katama* (which one of the many), *pubba* (former, previous, east), *apara* (other, west), *para* (other, another), *itara* (other, next), *añña* (another), *aññatara* (certain), *aññatama* (certain) are declined like 'yad'.

Note: In Locative singular of 'pubba' there is an extra form as: 'pubbe'.

114. Some examples for the use of the relative 'yad'.

Ye āsavā...pahīnā te tathāgatassa (whatever mental defilements there may be, they have been got rid of by the Tathāgata).

Yo appaduṭṭhassa narassa dussati...tam eva bālam pacceti pāpam (whosoever offends against a harmless one, the evil rebounds upon the very foolish fellow).

In some sentences the relative pronoun is used in one clause and the demonstrative pronoun is absent but is to be understood.

Ye cittam saññamessanti mokkanti mārā-bandhaṃ (whoever restrain their mind, they will liberate themselves from the clutch of the Mara [tempter]).

115. Indefinite pronoun

Indefinite pronoun is formed by adding the particle *ci*, *cana*, *api* or *pi* to the declined form of the Interrogative pronoun 'kim' (*ka*).

	Singular	Plural
Nom.	<i>koci, kopi, kocana</i> (some one)	<i>keci, kepi, kecana</i> (some ones)
Acc.	<i>kañci, kampi, kamapi, kañcana</i>	<i>keci, kepi, kecana</i> (some ones)
Ins.	<i>kenaci, kenāpi</i>	<i>kehici, kehipi</i>
Abl.	<i>kasmāci, kasmāpi, etc.</i>	<i>kehici, kehipi</i>
Dat. & Gen.	<i>kassaci, kassapi, kassacana</i>	<i>kesañci, kesampi, kesañcana</i>
Loc.	<i>kusmiñci, kismici, kasmimpi, kasmīñcana, kismicipi</i>	<i>kesuci, kesupi</i>

116. In Neuter: *kañci, kañcana, kiñci, kiñcana, kampi, kimpi, kimapi*

117. In Feminine gender: *kāci, kācana, kāpi* (in Nom. Sing.); *kāci, kāpi*, etc. (in Nom. Plur.); *kāyaci, kāyacana, kāyapi* (in Inst. Sing.), etc.

118. Phonetic Combinations

(a) <i>ṃ</i>	before a guttural letter becomes	guttural nasal <i>ṇ</i> .
(b) <i>ṃ</i>	before a palatal letter becomes	palatal nasal <i>ṇ</i> .
(c) <i>ṃ</i>	before a letter of back palate becomes	back palate nasal <i>ṇ</i> .
(d) <i>ṃ</i>	before a dental letter becomes	dental nasal <i>n</i> .
(e) <i>ṃ</i>	before a labial letter becomes	labial nasal <i>m</i> .

(a) Example: *saraṇaṃ gato* = *saraṇaṅgato*

(b) *kaṃ + ci* = *kañci*

(c) *saṃ + ṣhāri* = *saṅṣhāri*

(d) *saṃ + iṭṭhāri* = *saṇiṭṭhāri*

(e) *kaṃ + pi* = *kampi*

119. *Iti*. The particle '*iti*' is placed after a statement quoted or thought out and stands in the place of or instead of inverted commas in English. It involves the senses of 'thinking, considering, supposing, knowing, saying, or calling'.

Examples:

Bhagavā bhikkhū āmanesi 'bhikkhavo' ti (The Lord addressed the monks saying 'O monks').

Taṃ jaṇṇaṃ vasalo itī (one should know him 'an outcast').

Bhagavā bhikkhū āmanesi 'Anujānāmi bhikkhave ārāmaṃ' ti (the Lord addressed the monks saying "I allow you, monks, to accept a grove").

Bhavampi no' Gotamo 'anuttaraṃ sammāsambodhiṃ abhisambuddho' ti paṭijānāti? (Does Master Gotama also claim "I have attained to the Supreme Enlightenment"?)

Khaṭṭiyaṃ 'dahaṃ' ti nāvamaññeyya (one should not despise a princely youth thinking 'This is a boy').

120. Pronominal Adverbs

Relative	Interrogative	Demonstrative
<i>yadā</i> (when, whenever)	<i>kadā</i> (when?)	<i>tadā</i> (then)
<i>yattha, yatra, yaṃ</i> (where, wherever)	<i>kuhiṃ, kutra, katha</i> (where?)	<i>tahiṃ, tatra, tatha</i> (there)
<i>yato</i> (from whom, from what, from when, whence, because, since)	<i>kuto</i> (from where?)	<i>tato</i> (from there)
<i>yathā</i> (in what way, such as)	<i>kathaṃ</i> (how?)	<i>tathā</i> (so) <i>itthaṃ, iti, evaṃ</i> (thus)

Indefinite Adverbs

kathaci, kathaṃpi, kuhiṃci (somewhere)

kadāci, kadācana, kadāpi, kudācanaṃ (at certain time, sometimes)

na kudācanaṃ (never)

kutocipi, kutopi (from somewhere)

'*Bhavampi no*': Here '*no*' is the expanded form of the questioning particle '*nu*'

Miscellaneous Adverbs

sabbaddā, saddā (ever, for ever, every day)

sabbattha (everywhere)

sabbadhi (everywhere)

sabbathā (in every way)

sabbaso (by every means, altogether)

121. Articles

There are no particular articles in Pali that correspond to English articles 'a, an' and 'the'. Therefore '*puriso*' may mean either 'a man' or 'the man'. The Demonstrative pronominals '*tad*' (that), '*ima*' (this), '*etad*' (this), may occasionally be used in the sense of the Definite Article 'the': *so puriso, ayam puriso, eso puriso* (the man).

The sense of Indefinite article is supplied by the pronoun '*kiñci*' or the pronouns such as '*eka, ekacca*' (a, certain).

Eko puriso, ekacco puriso (a certain man, a man); *eke, ekacce purisā* (certain men, men).

122. '*Yad*' repeated means 'whatever': *yo yo puriso* (whatever man), *yā yā iitthi* (whatever woman), *yam yam phalam* (whatever fruit).

'*Tad*' repeated means 'this and that' or 'all that'. The particle '*eva*' follows them to give emphasis.

yam yadeva (yam yam eva) = whatever

123. Euphonic combinations

(a) The final *m* of the neuter forms of '*yam*', '*idam*' and '*etam*' followed by a vowel is changed into '*d*' very often.

yam idam = yadidam; idam eva = idadeva; etam avoca = etadavoca.

(b) *m + y* are optionally changed into *my*.

idam yeva = idamyeva; yam yam eva = yamyadeva

(c) "*Amho amham*" becomes *amhamamham* (one another, each other).

Vocabulary

Masculine Nouns

vaṇibbaka, pauper
musā-vāda, falsehood, lie
sāvaka, disciple
kipita-sadda, sound of sneezing
ukkāsita-sadda, noise of clearing
 one's throat
kakkaṭṭaka, crab
ala, claw (of a crab and the like)
kaṭṭhala, potsherd
chanda-rāga-vinaya, removal of lust
upaddava, distress, accident
samaya, time
padesa, place
nidāgha, drought
upāya, way, means
uposatha, sabbath day, fastening day
khuddaka-pāṇa, (insect) small creature
samādhā, difficulty

Adjectives

kakkasa, rough, coarse
vināyana, instructive
sacca, true
parihīna, fallen away, bereft
suparihīna, thoroughly bereft

Verbs

vañceti, deceives
jaṇṇā (contracted form of *jāneyya*)
vijānāti (vi + ā), knows
udāyati (ud + ā), says, speaks

Neuter Nouns

nissaraṇa, escape, getting away
dukkha, pain; *soka*, sorrow
mitta, friend
paṇāna, destruction, giving up
asuci, filth
kaṭṭha, stick, piece of wood
jīvita, life

Feminine Nouns

girā, word, sound
vedanā, feeling
pañṇā, wisdom, insight
kitti, fame
dakkhiṇā, gift
jīvika, livelihood
bhikkhā, alms-food

Verbs

abhininnāmeri (abhi + nir + nam),
 stretches out
sañchindati (sañ + chid), breaks off
dajjā (contracted form of *dadeyya*)
ganthati (ganth), binds
parihāyati (pari + hā), diminishes,
 falls away
pariyesati (pari + is), searches
bhāyati (bhā), fears, is afraid of
visiddati (vi + sad), falters
nimanteti (ni + mant), invites
nikkhamati (nis + kam), goes out
vindati (vid), acquires

abhisajati (abhi + saj), curses,
gets angry with.

paṭtheri (pa + aṭh), wishes
atirocati (ati + roc), outshines

Phrases

Adverb

jīvikam kappeti = gets one's living,
leads one's life, lives.

sakkaccam, respectfully

Exercises

(a) Translate into English:

1. *Yo brāhmaṇam vā samaṇam vā aṇṇam vā pi vaṇibbakam musā-vādena vaṇiceti, tam jaṇṇā vasalo iti.* Sn 23.
2. *Yamhā dhammam vijāneyya, sakkaccam tam namassāye.* Dh 392.
3. *Akakkasam viññapanim giram saccamudrāye yāya nābhisaje kaṇci, tamaham brāmi brāhmaṇam.* Dh 408.
4. *Yasmiṃ samāye samaṇo Gotamo dhammam deseti, neva tasmim samāye samaṇassa Gotamassa sāvakānam khipita-saddo vā hoti ukkāṣita-saddo vā.* M II 5.
5. *Yaṇṇadeva so kakkaṭako alam abhininnāmeyya, tam tadeva te kumārakā vā (itā) kumārikā vā kaṭṭhena vā kaṭṭhalena vā saṇchindeyyum.* S I 123.
6. *Kiṇca bhikkhave vedanānam nissaraṇam? Yo bhikkhave vedanānam chanda-rāga-vinayo chanda-rāgappahānam, idam vedanānam nissaraṇam.* M I 90.
7. *Te bhikkhave sattā suparihita, ye ariyāya paṇṇāya parihita.* It 35.
8. *Yesam natthi piyam, natthi tesam dukkham.* Ud 92.
9. *Succena kittim pappoti, dadam mittāni ganthati.* S I 215.
10. *Katamena maggena so āgato?* Vin I 30.
11. *Sā kataram upaddavam na kareyya?* J I 298.
12. *Peṭṇam dakkhiṇam dajjā pubbe katamanussaram.* PV I 4.
13. *Aparasmim samāye tasmim padese mahā nidāgho ahosi.*
14. *Te jīvikam kappetum upāyam pariyesamānā aṇṇataram gāmarṇ pāpunimsu.*
15. *Katamā ca sā bhikkhave majjhima paṭipadā? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathidaṃ sammādiṭṭhi sammāsankappo sammāvācā sammākammanto sammājīvo sammāvāyāmo sammāsati sammāsamādhi'ti.*

(b) Translate into Pali:

1. In the world there is none equal to me.
2. Ever is the pure man's fasting day.
3. All his riches will gradually diminish.
4. Herein a certain one understands as it really is.
5. They attacked one another with their hands.
6. All are afraid of death.
7. Some insects are born in filth.
8. Many are the difficulties there, where the fool falters.
9. To all, life is dear.
10. At that time a certain brahman, having invited the monks, gave them a meal.
11. Some ate and some went out taking the almsfood (with themselves).
12. Say "How one may acquire wisdom".
13. He outshone the other Devas.
14. A person is a giver to some, but to others he does not give.
15. If a monk should wish, "May I acquire Jhānas", he should keep precepts and develop concentration.
16. Whatever danger would there be, all that would arise from the foolish and not from the wise.

LESSON 27

Pronouns

amha

	Singular	Plural
Nom.	<i>ahaṃ</i> (I)	<i>mayamaṃ, amhe</i> (we)
Acc.	<i>maṃ, mamaṃ</i> (me)	<i>amhe</i> (us)
Inst.	<i>mayā</i> (by me, with me)	<i>amhebhī, amhehi</i> (by us, with us)
Abl.	<i>mayā</i> (from me)	<i>amhebhī, amhehi</i> (from us)
Dat.	<i>mama, mayhaṃ</i> (to or for me)	<i>amhākaṃ, asmākaṃ, amhaṃ</i> (to or for us)
Gen.	<i>mama, mayhaṃ</i> (my, mine)	<i>amhākaṃ, asmākaṃ, amhaṃ</i> (our, of us, ours)
Loc.	<i>mayi</i> (in me)	<i>amhesu</i> (in us)

tumha

Nom.	<i>tvam</i> (you)	<i>tumhe</i> (you)
Acc.	<i>tvam, tam, tavam</i> (you)	<i>tumhe</i> (you)
Inst.	<i>tvayā, tayā</i> (by or with you)	<i>tumhebhi, tumhehi</i> (by or with you)
Abl.	<i>tvayā, tayā</i> (from you)	<i>tumhebhi, tumhehi</i> (from you)
Dat.	<i>tava, tuyham</i> (to or for you)	<i>tumhākam, tumhe</i> (to or for you)
Gen.	<i>tava, tuyham</i> (your)	<i>tumhākam, tumhe</i> (your)
Loc.	<i>tvayi, tayi</i> (in you)	<i>tumhesu</i> (in you, among you)

Enclitic forms *te, me, vo* and *no* stand always after a word. *Me* is used in Instrumental, Dative and Genitive cases in singular number.

<i>Katam me</i> (it is done by me)	<i>Dadāhi me</i> (give me)
<i>Dhanam me</i> (my wealth)	
<i>Rakkhatha no</i> (protect us)	<i>Dadāhi no</i> (give us)
<i>Mittā no</i> (our friends)	<i>Katam no</i> (done by us)
<i>Katam te</i> (done by you)	<i>Dadāmi te</i> (I give you)
<i>Dhanam te</i> (your wealth)	
<i>Passami vo</i> (I see you)	<i>Katam vo</i> (done by you)
<i>Dadāmi vo</i> (I give you)	<i>Dhanam vo</i> (your wealth)

These pronouns are common to all the three genders.

idam (ima), this

Masculine			Neuter	
Case	Singular	Plural	Singular	Plural
Nom.	<i>ayam</i>	<i>ime</i>	<i>idam, imam</i>	<i>ime, imāni</i>
Acc.	<i>imam</i>	<i>ime</i>	<i>idam, imam</i>	<i>ime, imāni</i>
Inst.	<i>iminā,</i> <i>anena</i>	<i>imehi, imebhi</i> <i>ehi, ebhi</i>	The rest are like those in masculine gender.	
Abl.	<i>iminā, imamhā,</i> <i>imasmā, amhā, asma</i>	<i>imehi, imebhi,</i>		
Dat. &	<i>imassa, assa</i>	<i>imesam, imesānam</i>		
Gen.		<i>esam, esānam</i>		
Loc.	<i>imasmim, imamhi</i> <i>asmim, amhi</i>	<i>imesu, esu</i>		

Feminine

Nom.	<i>ayaṃ</i>	<i>imā, imāyo</i>
Acc.	<i>imaṃ</i>	<i>imā, imāyo</i>
Inst. &	<i>imāya</i>	<i>imāhi, imābhi</i>
Abl.		
Dat. &	<i>imissā, assā, imāya</i>	<i>imāsaṃ, āsaṃ, imāsānaṃ, āsānaṃ</i>
Gen.		
Loc.	<i>imissaṃ, assaṃ, imāya, imāyaṃ</i>	<i>imāsu, āsu</i>

amu (that, so-and-so)

	Masculine		Feminine	
	Singular	Plural	Singular	Plural
Nom.	<i>asu, amu</i>	<i>amā</i>	<i>asu</i>	<i>amā, amūyo</i>
Acc.	<i>amuṇ</i>	<i>amū</i>	<i>amuṇ</i>	<i>amā, amūyo</i>
Inst.	<i>amunā</i>	<i>amūhi, amūbhi</i>	<i>amuyā</i>	<i>amūhi, amūbhi</i>
Abl.	<i>amunā, amusmā</i> <i>amumhā</i>	<i>amūhi, amūbhi</i>	<i>amuyā</i>	<i>amūhi, amūbhi</i>
Dat. &	<i>amuno,</i>	<i>amūsam,</i>	<i>amuyā,</i>	<i>amūsam,</i>
Gen.	<i>amussa</i>	<i>amūsānam</i>	<i>amussā</i>	<i>amūsānam</i>
Loc.	<i>amusmim,</i> <i>amumhi</i>	<i>amūsu</i>	<i>amuyā,</i> <i>amuyam,</i> <i>amussam</i>	<i>amūsu</i>

Neuter

Nom.	<i>adum</i>	<i>amū, amūni</i>
Acc.	<i>adum</i>	<i>amā, amūni</i>

The rest are like those in masculine.

124. Most often the suffix *'-ka'* is added to *'asu'* and *'amu'* and are declined like masculine and neuter nouns ending in *'a'*. In feminine gender they are declined like feminine *l*-nouns as *'asukt'*, *'amukt'* etc.

Verbs

Conditional Mood

endings

1st pers.	(i)ssam̐	(i)ssamhā
2nd pers.	(i)sse	(i)ssatha
3rd pers	(i)ssā	(i)ssam̐su

Root: *dhāv*, base: *dhāva* (to run)

1st pers.	<i>adhāvissam̐</i>	<i>adhāvissamhā</i>
2nd pers.	<i>adhāvisse</i>	<i>adhāvissatha</i>
3rd pers	<i>adhāvissā</i>	<i>adhāvissam̐su</i>

Note: optionally the prefixed 'a' is dropped.

125. Root *kṛ* (base: *kiṇā*), *akiṇissam̐*, *akiṇissamhā*, etc.
Root *dis* (base: *dese*), *adesessam̐*, *adesessamhā*, etc.
Root *kar* (base: *karo*), *akarissam̐*, *akarissamhā*, etc.

126. A conditional verb expresses an action or happening that might have occurred on the condition that the necessary things had been supplied, e.g. *Sace so agamissā ahampi tatra agamissam̐* (had he gone there I too would have gone). The Conditional verbs may both be in the antecedent and the consequent clauses or the Conditional verb in the antecedent clause and the verb in the consequent clause as a Conditional verb, an optative, or a verb of the future tense.

127. Euphonic combination

When 'i' precedes a dissimilar vowel 'y' is inserted between them and combined with the succeeding vowel, e.g. *idāni eva* = *idāni* + *y* + *eva* = *idāniyeva*.

Vocabulary

neva (*na* + *eva*) never, certainly not
pharusa (adj.) coarse, rough

āgamma, having come
(gerund of *āgacchati*)

bhaṇḍa (n.) goods
paṇi (ind. governs Accusative) to, towards
na hevaṃ (*na hi + evaṃ*) certainly not thus
tāva duggaro (Nom. Sing.) so poor
kuṇḍa (n.) family
paṇḍita (adj.) learned, wise
kālasseva (*kālassa eva*) early, earlier
ānāṇaṃ antare (among relatives)
tāva mahanto (Nom. Sing.) so large
dāru (n.) wood, fire-stick

idāni yeva (ind.) now itself,
 just now, already
vayas (n.) age
āhārupakaraṇa (n.) food-stuff
nissamaṃsayam (Accusative
 Singular used as adverb)
 without doubt, certainly

Verbs

akkosati (*ā + kus*) he scolds, abuses; pp. *akkuṭṭha*, *akkosita*
pāleti, *rakkhati* (maintains, protects, looks after) pp. *pālita*, *rakkhita*
labhati (rt. *labh*) obtains, receives; pp. *laddha*
vaḍḍhati (rt. *vaḍḍh*) kills, tortures; pp. *hata*
jālayati (rt. *jal*) kindles (a fire); pp. *jālita*
ajjayati (rt. *ajj*) earns; pp. *ajjita*
piṇeti (rt. *piṇ*) oppresses, presses; pp. *piṇita*

Exercises

(a) Translate into English:

1. *Sace asuko puriso idhāgacchissā mayam idha nāgacchissamhā.*
2. *Yadi te hiyyo khetam kasissamsu, mayamajja tam dhammena vappayāma.*
3. *Sace te bhātam apacissamsu, nissamaṃsayam amhākam sevakā idhāgama bhūṇjissanti.*
4. *Sace tumhe pāpāni kammāni akarissatha, maraṇa paraṃ manussātam neva labhissatha.*
5. *Yadi corā tatra gantvā amussa gahapatiṇo geham pavisissamsu, rājapuriṣā sabbe te agacchissamsu.*
6. *Asukiya duhitari nahāyitum nadim gacchantiyam yadi ivam pharusāya vācāya tam na akkosisse, na hi tava pitā ivam evam paharissā.*
7. *Sace ayam rājā attano pitaram dhammikaṃ rājānam nāvadhissā, ajja idheva sotāpatti-phalam pāpunissā.*

8. *Sace tvaṃ amāni bhaṇḍāni amuṃ itthiṃ nādadisse, katham sā tvaṃ dubbalaṃ duggaṃ itthiṃ tāni attano gehaṃ paṇi aharissa?*
9. *Sace asukaṃ purisaṃ amāni dārāni atra ānāyissāmsu, idāni yeva mayāṃ atra aggāṃ jālayissamha.*
10. *Sace tumhe majjhime vāyasi dhanāṃ ajjayissatha, nahevaṃ idāni pacchime vāyasi dāḷiddiyena plītaṃ abhavissatha.*

(b) Translate into Pali:

1. Had you been here yesterday, I also would have come.
2. Had he been so poor, how could he maintain so large a family?
3. Had they learned neither art nor science, how could we call them 'learned'.
4. Had you wanted to sell your house, we would have bought it.
5. I saw yesterday such and such persons conversing secretly with this man near that big tree.
6. Give these clothes to such and such boys and girls.
7. Where is the man coming from, while it rains so heavily?
8. Had I not gone there earlier, there would have been a great quarrel among our relatives.
9. Had you advised me thus earlier, I would have not done so.
10. Had you supplied rice and curry stuffs, he would have already prepared food for all of us.

LESSON 28

Past Tense

128. There are three kinds of past verbs in Pali, namely, *Ajjatant* (Definite past), *Hīyantant* (Indefinite Past) and *Parokkha* (Past Perfect). *Ajjatant* was formerly used to express the recent past and the *Hīyantant* the imperfect Past. But long ago they lost this difference and *Ajjatant* (the simple past) began to be used in prose (to express past in prose most frequently) and the other one mostly in verse. *Parokkha* (Indefinite past) was used only in much later Pali works as *Bodhivaṃsa*, *Hantha-vaṇagalla-vihāra-vaṃsa* and such other works. So far the verbs of Aorist tense have been taught in this course. Now here will be given the forms of the verb *Hīyantant* (Past Definite).

Termination

	Singular	Plural
1st pers.	<i>aṃ, a</i>	<i>mha</i>
2nd pers.	<i>o</i>	<i>iha</i>
3rd pers.	<i>a</i>	<i>a</i>

Examples:

Root: *vad* (to say)

	Singular	Plural
1st pers.	<i>avadaṃ, avada</i> (I said)	<i>avadamha</i> (We said)
2nd pers.	<i>avado</i> (You said)	<i>avadattha</i> (You said)
3rd pers.	<i>avada</i> (He said)	<i>avadu</i> (They said)

129. Use of some words

- (a) *adhikaraṇaṃ*. When this word is compounded with a noun, it offers the sense "because of", "by reason of", or "through".
E.g. *pamāḍādhikaraṇaṃ* (*pamāda-adhikaraṇaṃ*) (because of negligence, through negligence, due to carelessness).
- (b) *paṭibhāri* (comes to mind). This verb governs the Accusative Case.
E.g. *Paṭibhāru taṃ dhammikaṭṭhā* (let there occur to you a religious discourse).
- (c) Duration of time is expressed either by Accusative or Instrumental Case. E.g. *Ekam samayaṃ* (at one time), *tena samayena* (at that time).
- (d) *yena-tena, yena taṃ* (wherever - there).
E.g. *Yena Bhagavā tenupasankami* (he went there where the Lord was i.e. he went to the Lord).
Atha kho Bhagavā yena Koṭigāmo tadavasari (taṃ avasari) (then the Lord went down to where the Koṭigāma was i.e. the Lord proceeded to Koṭigāma).
- (e) *namo* and *alaṃ*. The indeclinables '*namo*' and '*alaṃ*' govern Dative Case.
E.g. *Namo tassa Bhagavato* (may my adoration be to the Lord).
Alaṃ antarāyāya (adequate to be an obstacle).
'*Alaṃ*' is used even with infinitive: *Alaṃ kātuṃ* (proper to do).
'*Alaṃ*' is used even in the sense of 'enough of'. Then it governs Instrumental case: *Alaṃ ettakena* (enough of this much, this much is enough).

130. To have. There is no Pali equivalent for the English verb 'have', therefore a construction with a noun or pronoun in genitive case and a verb implying 'to be' may be used to express this sense, e.g. *Puṭṭa me aṭṭhi* (of me, there are sons i.e. I have sons). *Mama vijjati sahaṇḍako* (of me, there is a friend i.e. I have a friend).

Three degrees of adjectives

131. The suffixes *-tara* and *-tama* are generally added to any kind of adjective to form its comparative and superlative forms respectively.

Positive	Comparative	Superlative
<i>abhirūpa</i> (beautiful)	<i>abhirūpatara</i> (more beautiful)	<i>abhirūpatama</i> (most beautiful)
<i>pāpa</i> (wicked, sinful)	<i>pāpatara</i> (more wicked)	<i>pāpatama</i> (most wicked)
<i>dhanavant</i> (rich)	<i>dhanavantatara</i> (richer)	<i>dhanavantatama</i> (richest)
<i>mahant</i> (great)	<i>mahantatara</i> (greater)	<i>mahantatama</i> (greatest)

Note: substantives ending in *-u* take 'a' before 'tara' and 'tama'.

132. Some comparatives and superlatives are formed by adding *-iya* *-issika* and *-iṭṭha* respectively, e.g. *pāpa* (wicked); *pāpiya*, *pāpissika* (more wicked); *pāpiṭṭha* (most wicked).

Some irregular forms:

<i>vuḍḍha</i> (old)	<i>jeyya</i> (elder)	<i>jeṭṭha</i> (eldest)
<i>pasattha</i> (praiseworthy)	<i>seyya</i> (more praiseworthy)	<i>seṭṭha</i> (most praiseworthy)
<i>yuvan</i> (young)	<i>kaṇiya</i> (younger)	<i>kaṇiṭṭha</i> (youngest)

133. The adjectives of comparative degree are used mostly with nouns in Instrumental or Ablative case and the superlatives are used with nouns either in Genitive or Locative plural.

Tayā mahiddhikataro (more powerful than you).

Tesaṃ sattamo, tesu sattamo (best of them, best among them).

134. Euphonic Combinations

i or *e* followed by a dissimilar vowel is changed into *y* and combined with the succeeding vowel, e.g. *pati* + *antaṃ* = *paryantaṃ*. *Ti* is always changed into *cc*: *paryantaṃ* = *paccantaṃ*. *te* + *ajja* = *tyajja*.

u or *o* followed by a dissimilar vowel is optionally changed into *v* and is combined with the succeeding vowel, e.g. *na ru + eva = na rv + eva = narveva*. *so kho āyasmā = so khv + āyasmā = sokhvāyasmā*.

Vocabulary

Masculine Nouns

<i>āḥaka</i> , m. (a measure of grain)	<i>kopa</i> , m. (anger)
<i>sabbāṇṇa</i> , m. (Omniscient One)	<i>garuḷa</i> , m. (woodpecker)
<i>miga-rāja</i> (king of beasts, lion)	<i>khadira</i> , m. (acacia tree)
<i>sela</i> , m. (rock)	<i>uttamaṅga</i> , m. (head)
<i>agada</i> , m. (medicine)	<i>sigāla</i> , m. (jackal)
<i>kimi</i> , m. (worm, vermin)	<i>sakunta</i> , m. (bird)
<i>ayo-guḷa</i> , m. (iron-ball)	<i>raṭṭha-piṇḍa</i> (food obtained from people)
<i>ajjhāsaya</i> (purpose, suggestion)	<i>bhāga</i> (part, portion)
<i>yāsa</i> (herd)	<i>chaṇa</i> (festival)
<i>paccāmita</i> (enemy)	<i>koṭṭhāsa</i> (part, portion)
<i>tava</i> (your). Gen.Sing. of <i>tumha</i>	

Feminine Nouns

<i>āmi</i> (wave)	<i>velā</i> (bank, shore)
<i>eka-cariyā</i> , f. (living alone)	<i>sahāyā</i> , f. (friendship)
<i>yāsa-sampadā</i> (success of sacrifice)	

Neuter Nouns

<i>ñāṇa</i> , n. (wisdom, knowledge)	<i>biḷa</i> , n. (seed)
<i>dukkara</i> , n. (ill deed)	<i>uras</i> , m. n. (chest)
<i>vassita</i> (noise, sound, voice)	<i>muhutta</i> (a moment, a short period of time)
<i>udaka</i> (water)	<i>manussa-vassita</i> (human voice, man's word)

Adjectives

<i>gambhīra</i> , adj. (deep)	<i>suvijāna</i> , adj. (easy to understand)
<i>tatta</i> , pp. of <i>tapati</i> . (hot)	<i>dubbijāna</i> (hard to understand)

<i>aggisikhūpama</i> (aggi-sikhā-upama) (like a flame)	<i>daḥha</i> , adj. (firm, steady, strong)
<i>bāla</i> , adj. (foolish, bad)	<i>saññata</i> , pp. of saññamati. (restrained)
<i>appa-samārambhatara</i> (of less undertakings)	<i>appaṭṭatara</i> (less troublesome)
<i>mahānisamsatara</i> (more advantageous)	<i>dukkha</i> (uncomfortable, inconvenient)
<i>puthu</i> , adj. (many)	<i>dussīla</i> (lacking virtues, irreligious, with bad conduct)
<i>tividha</i> (threefold)	<i>sadisa</i> (similar to, like)
<i>agga</i> (chief, highest)	<i>ekaka</i> (single, lonely)
	<i>sādhu</i> (good)

Indeclinables

<i>na ieva</i> (na tu eva) (certainly not)	<i>vaṭa</i> (certain)
<i>sakkā</i> (is able, can)	<i>iva</i> (like, as if)

Verbs

<i>pamīṇati</i> (pa + mi) he measures; pp. <i>pamita</i> ; ger. <i>pamevā</i> ; inf. <i>pameṭum</i>	
<i>uttasati</i> (ud + tas) he fears, is alarmed, is terrified; pp. <i>uttasita</i> , <i>uttasita</i>	
<i>gajjati</i> (rt. <i>gajj</i>) he roars, it thunders; Prest. P. <i>gajjanu</i> ; pp. <i>gajjita</i>	
<i>saññhāti</i> (sañ + ṭhā) remains, stands still; pp. <i>saññhita</i> ; ger. <i>saññhahivā</i> ; inf. <i>saññhāṭum</i>	
<i>rūhāti</i> (rt. <i>ruh</i>) grows; pp. <i>rūḥa</i>	
<i>āsajjati</i> (ā + sad) he assails; Ind. past. <i>āsadā</i> ; ger. <i>āsajja</i>	
<i>pariṭṭhahāti</i> (pari + ṭhā) he or it finds support; ger. <i>pariṭṭhāya</i> , <i>pariṭṭhahivā</i> ; pp. <i>pariṭṭhita</i>	
<i>uṭṭhāti</i> (ud + ṭhā) he stands up; pp. <i>uṭṭhita</i> ; ger. <i>uṭṭhāya</i> ; inf. <i>uṭṭhāṭum</i> , <i>uṭṭhahitum</i> ; Prest. P. <i>uṭṭhahanu</i> , <i>uṭṭhahamāna</i>	
<i>bhajati</i> (rt. <i>bhaj</i>) follows, associates with; pp. <i>bhatta</i> , <i>bhajita</i>	
<i>bhindati</i> (rt. <i>bhid</i>) he breaks, gets broken; Imp. past. <i>abbhidā</i> ; pp. <i>bhinna</i>	
<i>vissamati</i> (vi + sam) he takes rest; ger. <i>vissamivā</i> ; pp. <i>vissanta</i>	
<i>gacchati</i> (rt. <i>gam</i>) he goes; Ind. past. <i>agamā</i> ; inf. <i>gantum</i> , <i>gantave</i> ; ger. <i>ganvā</i>	
<i>gaṇhāti</i> (rt. <i>gah</i>) he catches, takes hold of, arrests; pp. <i>gahita</i>	
<i>karoti</i> (rt. <i>kar</i>) he does, makes, works; opt. 3rd pers. sing. <i>kayirā</i> , <i>kareyya</i>	
<i>apucchati</i> (ā + pucch) he takes leave; pp. <i>apucṣha</i> ; ger. <i>apucchivā</i>	
<i>bhājeti</i> (rt. <i>bhaj</i>) he divides; ger. <i>bhājevā</i>	
<i>icchati</i> (rt. <i>is</i>) he wishes, likes, hopes	
<i>atīvattati</i> (ati + vatt) he or it passes over	
<i>jāyati</i> (rt. <i>jan</i>) is born, arises; pp. <i>jāta</i>	

Exercises

(a) Translate into English:

1. *Sakka samudde udakaṃ pameṭum āhakena vā narveva tava sabbaññu āṇaṃ sakka pameṭave.* Ap 219.
2. *Gambhīre uṇhiṭṭā āmi na velaṃ ativattati.* Ap 321.
3. *Sabbe migā uttasanti migarājassa gajjato.* Ap 336.
4. *Udake aggi na saṇḥāti, bñjaṃ sele na rūhati, agade kimi na saṇḥāti, kopo Buddhhe na jāyati.* Ap 583.
5. *Garuḷo khadiramāsada yaṭṭhuttamaṅgamabbhidā.* J 210.
6. *Yassa kāyena vācāya manasā natthi dukkataṃ urasīva paṭiṇḥāya taṃ bhajehi ito gato.* J.
7. *Nāgo muhuttaṃ vissamivā yena pabbato tena agamā.* J.
8. *Suvijānaṃ sigālānaṃ sakuntānaṃ ca vassitaṃ manussa-vassitaṃ rāja dubbijānataraṃ tato.* J.
9. *Dukkho vāso araṇṇasmiṃ raṇḍhaṃ icchāmi gantave.* J.
10. *Seyyo ayo-guḷo bhutto tatto aggi-sikhūpamo. Yaṇ ce bhuñjeyya dussīlo raṇḍha-piṇḍaṃ asaṇṇato.* Dh 308.
11. *Caraṃ ce nādhigaccheyya seyyaṃ sadisamattano, eka-cariyaṃ daḥhaṃ kayirā natthi bāle sahāyato.* Dh 61.
12. *Atthi kho brāhmaṇa añño yaṇño imāya tividdhāya yaṇṇa-sampadāya imehi ca saraṇa-gamaṇehi appaṭṭataro appa-samārambhataro ca mahapphalataro mahānisamsataro ca.* D I 146.

(b) Translate into Pali:

1. This house is larger than that house.
2. The Gaṅges is the longest one of the rivers in India.
3. A house-holder's son, on the death of his father, did all the work both in the farm and the household by himself alone.
4. "To what family are you going?" the son asked his mother.
5. After making his alms-round in Kosambi, without telling anybody the Lord took his bowl and robe and went quite alone to the village Bālaka-loṇakāra.
6. The elephant left his herd and entered this forest for the sole purpose of living alone.
7. When the monks had finished their meal, Mahākāla's wives thought to themselves: "Cullakāla's wives recovered (caught) their husband, let us also recover (catch) ours".
8. On a certain occasion the chief disciples took leave of the Lord and went from Sāvatti to Rājagaha.

9. The Thera thought: "These wandering ascetics are hostile to the dispensation of the Buddha."
10. The younger brother repeated his suggestion several times. At last the elder brother said, "Very well, let us divide the field into two parts. Don't touch my portion, but do whatever you like with your portion."

LESSON 29

Prefixes (*upasagga*)

135. There are twenty Prefixes: *abhi*, *adhi*, *anu*, *apa*, *api*, *ati*, *ava*, *ā*, *du(s)*, *ni*, *nis(nī)*, *pa*, *parā*, *pari*, *pati*, *saṃ*, *su*, *ud*, *upa*, *vi*.

There are prefixed to verbs, participles, gerunds, infinitives, nouns and adjectives. They emphasize or alter the sense of the words to which they are prefixed.

Prefix	Application	Meaning
<i>abhi</i> (to, unto, facing)	<i>abhiḡacchati</i>	goes towards, goes facing to
<i>adhi</i> (over)	<i>adhiḡacchati</i>	goes over, attains, realizes
<i>anu</i> (after)	<i>anugacchati</i>	goes after, follows
<i>apa</i> (away, off)	<i>apagacchati</i>	goes away from
<i>api</i> (upon)	<i>apidaḡhati</i>	puts upon, covers (with a lid)
<i>ati</i> (over, beyond)	<i>atikkamati</i>	passes over, goes beyond
<i>ava(o)</i> (down)	<i>okkamati</i>	descends
<i>ā</i> (back)	<i>āḡacchati</i>	comes
<i>du(s)</i> (ill, bad)	<i>dujjana</i>	bad man (people)
<i>ni</i> (down)	<i>nisīḡdati</i>	sits down
<i>nis(nī)</i> (out)	<i>niggacchati</i>	goes out
<i>pa</i> (forth)	<i>pabbajati</i>	goes forth
<i>parā</i> (opposite)	<i>parābhavati</i>	is ruined
<i>pari</i> (round, insulting)	<i>paribhavati</i> , <i>paribbhamati</i>	scolds, insults, abuses wheels round
<i>pati</i> (again, in return)	<i>paṭipucchati</i>	questions in return
<i>saṃ</i> (together)	<i>saṅḡacchati</i>	meets (with)
<i>su</i> (good, well)	<i>sugati</i>	good or happy state after death
<i>ud</i> (up, above)	<i>uggacchati</i>	goes up, rises
<i>upa</i> (to, toward, near)	<i>upagacchati</i>	goes to, goes near
<i>vi</i> (away, off)	<i>viḡacchati</i>	goes away from

136. Euphonic combinations

- (a) The first consonant of some words is reduplicated when it is preceded by a vowel. Mostly this occurs, if the corresponding vedic form consists of two consonants (as *kr*, *pr*, *bhr*, etc.), to give the same force to the corresponding Pali sound (letter).

abhi + *kanta* = *abhikkanta* (Vedic: *abhikrānta*)

anu + *gaha* = *anuggaha* (Vedic: *anugraha*)

pari + *bhama* = *paribbhama* (Vedic: *paribhrama*)

abhi + *pasanna* = *abhippasanna* (Vedic: *abhiprasanna*)

- (b) The 's(r)' of 'dus(dur)', 'nis(nir)' and 'd' of 'ud' are assimilated to the succeeding consonant.

nirgacchati = *niggacchati*; *durjana* = *dujjana*;

udgacchati = *uggacchati*

sc becomes *cch*: *nis* + *carati* = *niccharati*.

- (c) *rv* becomes *bb*: *nir* + *vāna* = *nibbāna*

v after *pa* becomes *bb*: *pa* + *vajati* = *pabbajati* (Vedic: *pravrajati*)

- (d) As regards the change of *m* read lesson 26.

saṃ + *gacchati* = *saṅgacchati*

saṃ + *carati* = *sañcarati*

saṃ + *ḥhahati* = *saṅḥhahati*

saṃ + *tussati* = *santussati*

saṃ + *pajjati* = *sampajjati*

- (e) 'i' followed by a dissimilar vowel is changed into 'y' (See Lesson 28 No. 12). *bhy*, *dhy*, *ry* are changed into *bbh*, *jjh* and *cc* respectively.

abhi + *uggato* = *abhyuggato* = *abbhuggato*

adhi + *eti* = *adhyeti* = *ajjheti*

pari + *āgacchati* = *pariyāgacchati* = *paccāgacchati*.

- (f) *i* of *pari* is optionally changed into *ī*: *parigacchati* = *paīgacchati*. The prefix *saṃ* becomes *sā* before *rajjati*, *ratta* and *rāga*.

saṃ + *rajjati* = *sārajjati*; *saṃ* + *ratta* = *sāratta*, *saṃ* + *rāga* = *sārāga*.

Compounds - *Samāsa*

137. Two or more words combined together to form a single term are called a compound (*samāsa*). There are several varieties of compounds in Pali. Of the first variety, the first member is generally an adjective and the second one is a noun. Crude forms (stems) are combined and the last member is declined according to its own gender.

Setaṃ uppalaṃ (white lotus). Here are two words '*setaṃ*' and '*uppalaṃ*'. When we compound them we drop off their case endings and bring them back to their former crude forms (stems) thus: *seta-uppala*.

When two vowels meet, if the first vowel is 'a', it is dropped most often. Thus the final vowel 'a' of '*seta*' is dropped and the remaining consonant 'r' is combined with the succeeding vowel.

Seta + uppala = set + uppala = setuppala. '*Uppala*' is a neuter noun. Therefore the compounded form '*setuppala*' is to be declined in neuter gender.

138. Both the noun and the apposition to the same noun are also compounded.

Ānando thero = Ānandatthera (the Elder Ānanda)

[*Ānanda + thera = Ānandatthera*]

Sumedho tāpaso = Sumedha-tāpasa (the ascetic Sumedha)

139. If a person or thing is compared with any other thing the word in comparison stands as the last member of the compound.

Osadhaṃ viya dhammo = dhammosadhaṃ (the Dhamma like a medicine, the medicine of Dhamma)

[*dhamma + osadha = dhammosadha*]

Aggi viya rāgo = rāgaggi [*rāga + aggi*] (the firelike lust, fire of lust)

140. When the particle *na* (not) is compounded as the first member, it is changed into 'a' before a consonant and into 'an' before a vowel.

na karaṇaṃ = akaraṇa (not doing); *na + āgamo = anāgamo* (not coming)

na kusalaṃ = akusala (not i.e. opposite to kusala)

na āgamaṇaṃ = anāgamana (not coming)

141. The adjective '*mahanu*' becomes '*mahā*' when it stands as the first member of the compound.

mahanto vīro = *mahā-vīra* (a great hero)

142. A noun in an oblique case depending on the following member is compounded. The second member may be a noun, adjective, or a past participle.

Before compounding	compounded	meaning
<i>gāmaṃ gato</i>	<i>gāma-gata</i>	gone to the village
<i>Buddhena desito</i>	<i>Buddha-desita</i>	expounded by the Buddha
<i>cīvarāya dussaṃ</i>	<i>cīvara-dussa</i>	cloth for a monk's robe
<i>corasmā bhayaṃ</i>	<i>cora-bhaya</i>	danger from a robber
<i>rañño putto</i>	<i>rāja-putta</i>	the king's son
<i>vikāle bhojanaṃ</i>	<i>vikāla-bhojana</i>	eating at improper time
<i>attanā kataṃ</i>	<i>atta-kata</i>	done by oneself
<i>pituno santakaṃ</i>	<i>pitu-santaka</i>	belonging to the father

Note: The final *n* of consonantals like *rājan*, *attan* and *daṇḍin* is dropped when they are compounded, and *ar* of the *ar*-nouns like *pitar*, becomes *u*: *pituno dhanam* = *pitu-dhana*

143. Two words related by the particle '*iti*' or the gerund '*hurvā*' (having been) are also compounded and the words '*iti*' etc. are dropped.

aniccamṃ iti saññā = *anicca-saññā* (the perception 'impermanence')

ārammaṇamṃ hurvā paccayo = *ārammaṇa-paccaya* (the relation being the object of mind)

144. Two or more substantives conjoined by '*ca*' (and) are compounded and the conjunction '*ca*' (and) is dropped.

cando ca suriyo ca = *canda-suriya* (moon and sun)

As many beings are implied by this compound, the words thus formed are declined in plural number as: *canda-suriyā*, *canda-suriye*, *canda-suriyehi*, *canda-suriyānam*, etc.

But if the collective sense is implied, they are declined in neuter singular as: *nacca-gīta-vāditam*, *nacca-gīta-vāditena*, etc.

145. Some terms formed by compounding two or more words are used attributively, modifying some other person or thing and are used as adjectives. This compound is equivalent to the relative clause in English.

Before compounding	compound	meaning
<i>āgata samaṇa yaṃ so</i>	<i>āgatasamaṇa</i>	that to which the recluses have come
<i>kataṃ pāpaṃ yena so</i>	<i>katapāpa</i>	one by whom is evil done
<i>naṭṭhi kiñcanaṃ yassa so</i>	<i>akiñcana</i>	one who has no obstacles, one who has no possessions
<i>sukhito attā yassa so</i>	<i>sukhitatta</i>	happy-minded
<i>bilam āsaya yassa so</i>	<i>bilāsaya</i>	he whose lair is a hole

Note: The suffix *-ka* is added most often to the kind of this compound.
E.g. *Bahū nadiyo yasmim so bahunadiko* (the district in which there are many rivers)

146. In the sense 'together with', 'sa' is prefixed in forming this kind of compound. *Saha devehi yo vattati so sadevako* (that which is together with Devas is "sadevaka" [including Devas]).

147. The Infinitive ending in *-tuṃ* stands as the first member of some compounds and the final *ṃ* of *-tuṃ* is dropped. *gantuṃ kāmoti gantu-kāmo* (one who wishes to go is "gantu-kāma".)

Vocabulary

Nouns

satta, m. living being
paṭhavi-dhātu, f. earth-element
kāsu, f. pit
aṅgāra, m. charcoal
yāgu, f. rice gruel
khudhā, f. hunger
pipāsā, f. thirst
vāta, m. internal air

Nālandā, f. a city so known
pāṇa, m. living being
muhutta, n. moment
khala, m. mass, collection
puñja, m. heap, pile
kesa, m. hair
massu, n. beard
agāra, n. house, home

vaṭṭhi, f. bladder
avasesa, m. remnant
kukkuṣa, m. cock
potaka, m. little one
kukkuṣa-potaka, m. chick
nakha, m. nail of finger or toe, claw
sikha, f. tip, point, end
mukha-tuṇḍaka, n. beak
aṇḍa, n. egg
kosa, m. shell
soṭṭhi, n. safety
Kiṭṭ, m. a king so known
Kāsi-rājan, m. king of Kāsi country
kāśāya-vaṭṭha, n. monk's robe
vajja, n. fault
vāḷagga (*vāḷa* + *agga*), n. hair-tip
abbha, cloud
ākāsa, m. sky
para-loka, m. (next life, life after death Lit. next world)
para-loka-hetu, for the sake of next life
dāsa, m. male servant
dāsī, female servant
 Nom.Pl. *dasiyo*, *dasso*.
anujīvin, m. retainer
rāja-ratha, m. king's chariot,
 royal chariot
gopāla, m. cowherd
ajā-pāla, m. goatherd
loma-hamsa, m. horrifaction
dhajagga (*dhaja* + *agga*), n. crest
 of the banner

anagāriya, n. homelessness
māṃsa, n. flesh
Ratṭhapāla, m. a person so named
kula-putta, m. young gentleman
sikkhā, f. training, monkhood, precepts
hīna, n. lower state, secular life
pāṇātipāta, m. onslaught
paccaya, m. cause
Kassapa, m. a Buddha so known
Bhagavant, m. Lord
pubbaṇṇa-samaya, m. forenoon
patta-clvara, n. bowl and robe
nivesana, n. residence, house, palace
kassaka, m. farmer
putta, m. son, child
puttehi, on account of children
puttimant, m. one who has children
sahacara, m. comrade
upakkṣaka, m. hireling
upakkṣaka-vāda, m. name 'hireling'
bhataka, m. menial
bhataka-vāda, m. name 'menial'
puggala, m. person
attha, m. profit
hita, n. well-being
sukha, n. happiness
mārisa (Voc.Sing.), dear sir
 pl. *mārisā*
chambhitatta, n. panic
brahma-cariya, n. brahma-faring,
 higher religious life
angana, n. evil stain
vata, n. observance

Adjectives

āma, not digested, unripe, raw
bhabba, able
abhabba, not able, impossible

eka, single, certain
kāśāya, dyed in brown colour
sukha-kāma, yearning for comfort

puṇṇa, full, filled
yāvataka, as any as, whatever
anangana, free from evil stain
suci-gavesin, seeking after purity
valagga-matta (*vala-agga-matta*),
 as tiny, as a hair-tip
abbha-matta, as large as a cloud
mahapphala (*maha-phala*), producing
 great (good) results

dukkha-paṭikkāla, recoiling from
 discomfort, loathing uneasiness
saṅgama-gata, gone into the battle
sankiliṭṭha, defiled
 pp. of *sankilissati*, gets defiled
sankassara, stained
atīta, past
paccuppanna, present (time)
anāgata, future

Verbs

sārajjati (rt. *saṃ* + *raj*), is attached to, pp. *sāratta*
pūrati (rt. *pur*), is filled, pp. *puṇṇa* (full)
hanti (rt. *han*) destroys, removes, checks
vinodeti (rt. *vi* + *nud*), keeps off
anulometi (denom. fr. *anuloma*), regulates
sodheti (rt. *sudh*), cleanses
pāceti (caus. fr. *paccati*), digests
padāleti (rt. *pa* + *dāl*), pierces, cleaves, breaks open
paccakkhāti (rt. *pati* + *ā* + *khā*), disavows, rejects. ger. *paccakkhāya*.
āṭāpeti (rt. *ā* + *tap*), afflicts, mortifies
upavadati (rt. *upa* + *vad*), blames, upbraids. pot. *upavadeyya*
ādeti (rt. *ā* + *dā*), takes. ger. *ādāya*
carati (rt. *car*), walks, practises, applies oneself to
dhammaṃ carati, applies oneself to goodness
jīrati (rt. *jar*), wears out
passati (rt. *dis*), sees. aor.pl. *addasaṃsu*, they saw
brūti (rt. *brū*), calls, says
abhinibbijjhati (rt. *abhi* + *nir* + *vidh*), breaks forth, breaks through
 pp. *abhinibbiddha*. inf. *abhinibbijjhituṃ*
pahoti (rt. *pa* + *hā*), is able, he can
icchari (rt. *is*), wishes. pp. *iṭṭha*
ohāreti (caus. of *oharati*), removes, shaves. ger. *ohāretvā* (having shaved)
pabbajati (rt. *pa* + *vaj*), goes forth. inf. *pabbajituṃ*.
āvattati (rt. *ā* + *vatt*), returns, turns back. inf. *āvattituṃ*
pariāpeti (rt. *pari* + *tap*), torments
nivāseti (*ni* + denom. fr. *vāsa*) dresses oneself, puts on the under-garment.
 ger. *nivāsetvā*

socari (rt. suc), grieves

uppajjati (rt. ud + pad), is born. loke uppajjati, is born into the world

ullokeri (rt. ud + lok), looks up at

samuddācarati (rt. sam + ud + ā + car), behaves, calls

Indeclinables

ve, certainly

ca, and, also

dūraṭo'va (dūraṭo eva), from afar

Exercises

(a) Translate into English:

1. *Sattā paṭhavi-dhātuyā sārājanti.* S II 172.
2. *Kāsu puṇṇā aṅgārānaṃ.* M II 74.
3. *Yāgu khudhaṃ hanṭi, pipāsaṃ vinodeti, vātaṃ anulometi, vaṭṭhiṃ sodheti, āmāvasesaṃ pāceti.* A III 250.
4. *Bhabbā'va te kukkuṭa-potakā pāda-nakha-sikhāya vā mukha-rūḍḍakena vā aṇḍa-kosaṃ padāleivā sotṭinā abhinibbijjhituṃ.* M I 357.
5. *Pahoti nu kho so puriso yāvatakā imissā Nālandāya paṇḍa te ekena muhuttēna eka-maṃsa-khalaṃ eka-maṃsa-puṇjaṃ kātuṃ?* M I 377.
6. *Īcchāmaṃsaṃ kesamaṃsaṃ ohāreivā kāsāyāni vaṭṭhāni acchādeivā agārasmaṃ anagāriyaṃ pabbajituṃ.* M II 56.
7. *Abhabbo kho Raṭṭhapālo kulaputto sikkhaṃ paccakkhāya hīnāyāvattituṃ.* M II 61.
8. *So attānaṃ sukha-kāmaṃ dukkha-paṭikkūlaṃ ātāpeti paritāpeti.* M I 341.
9. *Attā pi maṃ upavadeyya paṇḍitipāta-paccayā.* M I 361.
10. *Attha kho Ānanda Kassapo bhagavā arahamā sammāsambuddho pubbaṇḍa-samayaṃ nivāseivā patta-cīvaramaṃdāya yena Kikissa Kāsi-raṭṭho nivesanaṃ tenupasaṅkami.* M II 50.
11. *Sumedhaṃ bhagavantaṃ loka-jetiṭṭhaṃ narāsabhaṃ Vūpakaṭṭhaṃ viharantaṃ addasaṃ loka-nāyakaṃ.* Ap 423.
12. *Mā vo khaṇaṃ virādhetha khaṇāṭṭā hi socare.* Ap 583.
13. *Acarī vaṭṭayam vitudaṃ vanāni kaṭṭhaṅga-rukkhesu cārakesu, Atthasaddaṃ khudiraṃ jātasāraṃ yaṭṭhabbhidaṃ garulo uttamaṅgaṃ.* J 210.

14. *Evam gacchante kâle Bodhisatto eka-divasaṃ pāto'va ratha-varamāruya uyyāna-kṛīṇaṃ gacchanto rukkhagga-tinagga-sākhagga-makkaṭaka-sutta-jālādīsu lagge ussāva-bindū disvā "Samma sārathi, kinnāmetanti pucchirvā, 'Etaṃ deva hima-samaye patanaka-ussāva-bindu nāmā'ti survā divasa-bhāgaṃ uyyāne kṛītvā sāyaṇha-kāle paccāgacchanto te adisvā "Samma sārathi, kahaṃ te ussāva-bindū? Na te passamī" ti pucchi. "Deva, te suriye uggacchante sabbe'va chijjirvā paṭhaviyaṃ patanti" ti sārathi āha. J IV 120.*
15. *Rājā puttassa vacanaṃ survā, "Gaccha bhadde, tava sivikāya nisīditvā pāsādaṃ yeva abhirūhā" ti āha. Sā tassa vacanaṃ survā ṭhātum asakkonti nārī-gaṇa-parivutā gantvā pāsādaṃ āruya "Kā nu kho puttassa pavatī" ti vinicchayaṭṭhānaṃ olokenī aṭṭhāsi. J IV 122.*

b) Translate into Pali:

1. A person who is free from evil stains and seeks after purity sees a fault even tiny as a hair-tip as large as a cloud in the sky. J III 309.
2. For the sake of next life our male and female servants and retainers apply their lives to goodness. J IV 43.
3. Certainly the gaily decked royal chariots (king's chariots) wear out. Dh 151.
4. Cowherds, goatherds and farmers saw the Lord coming from afar and seeing him they said this to the Lord. Vin IV 108.
5. The man who has children grieves on account of (his) children. S I 6.
6. Then the monks, comrades of Venerable Nanda call him by the name 'hireling' and also by the name 'menial'. Ud 23.
7. Monks, a certain person is born into the world for the profit, for the well-being, for the happiness of gods and men. A I 22.
8. If, in you, dear sirs, who are gone into the battle, fear or panic or horriification would arise, look up then at the crest of my banner. S I 219.
9. The observance which is defiled, the Brahma-faring which is stained are not producing good results. Dh 312.
10. Whosoever has no attachment to the past, future and present, possessing nothing, him do I call a Brahmin. Dh 421.

LESSON 30

Numerals

148. Cardinals

<i>eka</i>	1
<i>dvi</i>	2
<i>ti</i>	3
<i>catu(s)</i>	4
<i>pañca</i>	5
<i>cha</i>	6
<i>satta</i>	7
<i>aṣṭha</i>	8
<i>nava</i>	9
<i>dasa</i>	10
<i>ekādasa</i>	11
<i>dvādasa, bārasa</i>	12
<i>tedasa, terasa, telasa</i>	13
<i>caruddasa, cuddasa</i>	14
<i>pañcadasa, pannarasa</i>	15
<i>soḷasa</i>	16
<i>sattadasa, sattarasa</i>	17
<i>aṣṭhādasa, aṣṭhārasa</i>	18
<i>navadasa, ekūna-vīṣati, ekūna-vīṣā</i>	19
<i>vīṣati, vīṣā</i>	20
<i>eka-vīṣati, eka-vīṣā</i>	21
<i>bāvīṣati, dvāvīṣati</i>	22
<i>tevīṣati, tevīṣā</i>	23
<i>catubbīṣati, catubbīṣā</i>	24
<i>pañcavīṣati, pañcavīṣā</i>	25
<i>chabbīṣati, chabbīṣā</i>	26
<i>sattavīṣati</i>	27
<i>aṣṭhavīṣati, aṣṭhavīṣā</i>	28
<i>ekūnatimīṣati, ekūnatimīṣā</i>	29
<i>tiṃsati, tiṃsā</i>	30
<i>catālīṣati, catālīṣā</i>	40

158. Ordinals

<i>paṭhama</i>	1st
<i>duṭṭiya</i>	2nd
<i>taṭṭiya</i>	3rd
<i>catuttha</i>	4th
<i>pañcama</i>	5th
<i>chaṭṭha</i>	6th
<i>sattama</i>	7th
<i>aṣṭhama</i>	8th
<i>navama</i>	9th
<i>dasama</i>	10th
<i>ekādasa, ekādasama</i>	11th
<i>dvādasa, dvādasama, bārasa, barasama</i>	12th
<i>telasa, telasama</i>	13th
<i>caruddasa, caruddasama</i>	14th
<i>pañcadasa, pañcadasama</i>	15th
<i>soḷasa, soḷasama</i>	16th
<i>sattadasa, sattadasama</i>	17th
<i>aṣṭhādasa, aṣṭhādasama</i>	18th
<i>ekūnavīṣatima</i>	19th
<i>vīṣatima</i>	20th
<i>ekavīṣatima</i>	21st
<i>dvāvīṣatima, bāvīṣatima</i>	22nd
<i>tevīṣatima</i>	23rd
<i>catubbīṣatima</i>	24th
<i>pañcavīṣatima</i>	25th
<i>chabbīṣatima</i>	26th
<i>sattavīṣatima</i>	27th
<i>aṣṭhavīṣatima</i>	28th
<i>ekūnatimīṣatima</i>	29th
<i>tiṃsatima</i>	30th
<i>catālīṣatima</i>	40th

<i>paññāsa</i>	50	<i>paññāsatama</i>	50th
<i>saṭṭhi</i>	60	<i>saṭṭhitama</i>	60th
<i>sattari</i>	70	<i>sattatima, sattaritama</i>	70th
<i>asṭi</i>	80	<i>asṭima, asṭitama</i>	80th
<i>navuti</i>	90	<i>navutitama</i>	90th
<i>sata, n.</i>	100	<i>satama, satatama</i>	100th
<i>sahassa</i>	1000	<i>sahassatama</i>	1000th
<i>dasa-sahassa</i>	10,000	<i>dasa-sahassatama</i>	10,000th
<i>sata-sahassa</i>	100,000	<i>satasahassatama</i>	100,000th
(= <i>lakkha</i>)		(= <i>lakkhatama</i>)	
<i>dasa-lakkha</i>	1,000,000	<i>dasalakkkhatama</i>	1,000,000th
<i>koṭi, f.</i>	10,000,000	<i>koṭitama</i>	10,000,000th
<i>pakoṭi</i>	= <i>koṭi</i> × 100		

Declensions

149. *eka* is declined like the pronoun *ya(d)*. See Lesson 26.

150. From *dvi* up to *aṭṭhārasa*, all cardinals are declined only in plural number. From *ekūnavīsati* up to *navuti* all cardinals are declined only in Feminine gender, singular number.

Dvi (two)

The declension of *dvi* is alike in all the three genders.

Nom. Voc. Acc.	<i>dve</i> (two)
Ins. Abl.	<i>dvīhi, dvībhi</i>
Dat. Gen.	<i>dvinnam</i>
Loc.	<i>dvīsu</i>

Ti (three)

	masculine	neuter	feminine
Nom. Voc. Acc.	<i>tayo</i>	<i>tīni</i>	<i>tisso</i>
Ins. Abl.	<i>tīhi, tībhi</i>	<i>tīhi, tībhi</i>	<i>tīhi, tībhi</i>
Dat. Gen.	<i>tinnam</i>	<i>tinnam</i>	<i>tissannam</i>
Loc.	<i>tīsu</i>	<i>tīsu</i>	<i>tīsu</i>

Caru(s) (four)

	masculine	neuter	feminine
Nom. Voc. Acc.	<i>catāro, caturo</i>	<i>catāri</i>	<i>catasso</i>
Ins. Abl.	<i>catāhi, catūbhi</i>	<i>catāhi, catūbhi</i>	<i>catāhi, catūbhi</i>
Dat. Gen.	<i>catunnam</i>	<i>catunnam</i>	<i>catassannam</i>
Loc.	<i>catūsu</i>	<i>catūsu</i>	<i>catūsu</i>

Pañca (five)

(Alike in all the three genders)

Nom. Voc. Acc.	<i>pañca</i>
Ins. Abl.	<i>pañcahi, pañcabhi</i>
Dat. Gen.	<i>pañcannam</i>
Loc.	<i>pañcasu</i>

151. 'Cha'(6), 'satta'(7) and all other cardinals up to 'aṣṭhārasa'(18) are declined like *pañca* in plural in all the three genders.

Cardinals are used also as adjectives.

Eko puriso (one man), *Ekā itthī* (one woman)

Ekam kulam (one family)

Ekassa purisassa (to or of one man)

Ekāya itthiyā (to or of one woman)

Ekassa kulassa (to or of one family)

Dve purisā (two men), *Dve itthiyo* (two women)

Dve kulāni (two families)

Tayo purisā (three men), *Tisso itthiyo* (three women)

Tīni kulāni (three families)

Dvinnam purisānam (to or of two men)

Dvinnam itthīnam (to or of two women)

Dvinnam kulānam (to or of two families)

Catāro purisā (four men), *Catasso itthiyo* (four women)

Catāri kulāni (four families)

Catunnam purisānam (to or of four men)

Catassannam itthīnam (to or of four women)

Catunnam Kulānam (to or of four families)

Satam manussā (a hundred men)

Satassa manussānam (to or of hundred men)

Sahassam manussā (a thousand men)

Sahassassa manussānam (to or of thousand men)

152. *Sata* and *sahassa* are declined in neuter.

koṭi and *pakoṭi* are declined in feminine gender (like '*ratti*').

Those ending in *ā* like *vsā*, *tiṃsā*, etc. are declined like Feminine nouns ending in *ā*, but only in singular number.

153. Numeral adverbs

ekadhā (in one way), *dvidhā* (in two ways, into two parts or divisions)

tidhā (in three ways, into three parts or divisions)

catudhā, *catuddhā* (in four ways, into four parts or divisions)

ekaso (one by one)

pañcaso (five by five)

ekakkhattum (one time)

pañcakkhattum (five times)

dvikkhattum (twice)

chakkhattum (six times)

rikkhattum (thrice)

sattakkhattum (seven times)

carukkhattum (four times)

sattaso (seven by seven)

154. Numeral compounds

A numeral (cardinal) as the first member may be compounded with a noun. If it is considered as a collection, the last member of the compound takes singular case-endings of neuter gender, otherwise it takes plural case-endings of the gender it belongs to.

before compounded

compound

meaning

tiyo lokā

tilokam

three worlds

cattāri saccāni

catu(s)accam

four truths

But

tiyo janā

ti-janā

three persons

pañca khandhā

pañcakkhandhā

five aggregates

aṭṭha ariyā

aṭṭhāriyā

eight Holy ones

Note: The final 's' of *catu(s)* (4) is either dropped or joined with the succeeding 's' or assimilated to the following consonant:

catu(s)accam, *catu(s)saccam*, *catu(s)kkhattum*.

155. Verbal root as the last member.¹

- (a) Sometimes a verbal root forms the last member of a compound. If the root ends in a consonant, it takes the vowel 'a' as its final letter. In some forms the radical vowel is strengthened.²

Note: The final 'n' of consonantals is dropped when they are compounded.

kamma(n) + kar + a = kammakara, kammakāra (workman)

pāṇa + har + a = pāṇahara (that which takes away life)

atta(n) + bhar + a = attabhara (optionally 'attambhara') (one who supports oneself)

- (b) The roots ending in *i*, *ī*, *u* or *ū* remain unchanged when they are the last members of compounds.

māra + ji = māraji (conqueror of Mara)

senā + nī = senānī (leader of an army)

māra + abhibhū = mārābhibbhū (one who subjugates Maras)

- (c) The long *ā* of a root is shortened when it stands as the last member.

majja + pā = majjapa (one who drinks liquor)

M of the root *gam* is optionally dropped, otherwise it takes the suffix '-a'. *pāraṃ + gam = pāraga* (gone to the further shore)

Optionally the final 'a' of *ga* becomes *ā*: *pāragā* (one who is gone to the further shore).

But,

Pubbaṃ + gam = pubbaṅgama (going ahead, prime-mover)

The root *ñā* becomes *ñā*.

sabbaṃ + ñā = sabbaññā (all-knowing)

maggam + ñā = maggaññā (knower of the path)

The root 'jan' (to produce) loses final 'n'.

kamma(n) + jan = kammaja (produced by Karma)

¹This variety of compounds belong to the group of compounds called Dependent Determinative compound. See Lesson 29 No. 142.

²'A' becomes *ā*, *i* becomes *e* and *u* becomes *o*. This is called strengthening (*vuddhi*) of vowels in Pali.

(d) The verbal derivatives as *kāma*, *kārin*, *cārin*, *dassin*, *vāsin*, etc. stand as the last members.

sukha-kāma (one who desires comfort)

pāpa-kārin (one who commits evils)

brahma-cārin (one who lives higher life or a celibate life)

dhamma-dassin (one who sees dhamma)

gāma-vāsin (one who lives in a village)

sacca-gavesin (one who seeks after truth)

156. Some compounded words form adverbs. The member is either a prefix or an indeclinable particle. This kind of compounded word is always put in the neuter accusative singular.'

adhi + *attan* = *ajjhatta*. *ajjhattaṃ* (within one's own self)

upa + *nagara* = *upanagaraṃ* (near the city)

yathā + *kamma(n)* = *yathākamma*. *yathākammaṃ* (according to the karma)

yathā + *bhūta* = *yathābhūtaṃ* (according to what has been)

pasi + *aha* = *paccaha*. *paccahaṃ* (daily)

yāva(d) + *jīva* = *yāvajjīva*, *yāvajīva*. *yāvajīvaṃ* (as long as one lives)

yāva(d) + *attha* = *yāvadaattha*. *yāvadaatthaṃ* (as much as one needs)

anu + *rūpa* = *anurūpa*. *anurūpaṃ* (according to the form, conformably)

157. *yāva(d)* (up to, as long as, until, as far as). This particle governs Accusative or Ablative.

E.g. *yāva temāsaṃ* (as long as three months, for three months)

yāva brahma-lokā (as far as the world of Brahmas)

yāva kesaggaṃ (up to the tip of hair)

158. Clauses beginning with 'yāva'.

When the particle 'yāva' begins one clause, the particle 'tāva' begins the next related clause or it may be understood.

E.g. *Tāva ayyo āgametu yāva ayaṃ puriso pāṇīyaṃ pivissati* (may the gentleman wait until this man drinks some water).

'This kind is called 'Adverbial Compound'.

159. *-na* as expletive. Sometimes the expletive *-na* is added to Gerund: *karvāna* (having done), *garvāna* (having gone).

-se as expletive. The expletive *-se* is added both to substantives and sometimes to verbs also.

E.g. *Avihaṃ upapannāse* (they have been born into the realm *Aviha*).
S I 60.

Tasmā evaṃ vademase (so let's say thus). D. *Ātānātiya* sutta.

160. *Sama*, *sadisa* and the like govern Instrumental Case.

E.g. *Buddhena samo*, *Buddhena sadiso* (similar to the Buddha)

161. *Matta* is compounded as the last member to give the sense 'about'.

E.g. *Sahassa-mattā janā* (about 1000 men)

162. Phonetic combinations

(a) When two dissimilar vowels meet, the preceding one is often dropped and the remaining consonant is combined with the succeeding vowel.

E.g. *Yassa ete* = *yassete*, *ekassa ca eko* = *ekassa ceko*,
carūhi apāyehi = *carūhapāyehi*, *ca etaṃ* = *ceṭaṃ*,
saṅgāmaji uttamo = *saṅgāmajuttamo*,
nistādi ambavane = *nistādamvane*

(b) Two similar vowels form into their corresponding long one.

E.g. *duve eva* = *duveva*, *cha ca abhiññānāni* = *cha cābhiññānāni*,
na abhavissa = *nābhavissa*

(c) *i* of *iti* after a vowel is often dropped and it is marked by an apostrophe. In this case if the preceding vowel is a short one it becomes long. E.g. *pajahatha iti* = *pajahathā'ri*

(d) When two similar vowels meet, the first one is seldom dropped.

E.g. *hi idaṃ* = *hidam*

(e) Sometimes *y* is augmented before a vowel.

E.g. *na idaṃ* = *nayidaṃ*, *pari esati* = *pariyesati*, *sa eva* = *sa yeva*

(f) In some words *i* is changed into *dh*. E.g. *anto gata* = *antogadha*

(g) A consonant is reduplicated after a vowel.

E.g. *a āta* = *aāta*, *na pamajjati* = *nappamajjati*,
nāma khandha = *nāmakkhanda*, *rūpa khandha* = *rūpakkhandha*,
citta khaṇa = *cittakkhaṇa*, *vi pamutta* = *vippamutta*,
kāla pavedana = *kālappavedana*

Vocabulary

Nouns

Masculine

samudaya, rise, cause of rising

atthagama, disappearance

soka, sorrow

upāyasa, despair

parideva, weeping

apāya, state of misery

ābādha, illness, disease

khandha, aggregate, group

avasesa, remnant, remainder, the rest

rūpakkhanda, aggregate of matter-units

mahā-dīpa, continent

mahā-purisa, Great Being

rūpa-kalāpa, unit of matter

dāyaka, giver

dāna-pati, bountiful person

bhoga, wealth

saṅgāmaji, conqueror of the battle

jina, conqueror

pariggaha, possession

visaya, subject of study

hāsa, laugh

bhoga, wealth

dhamma, right means

māsa, month

Neuter

gatta, body. *gattāni*, pl. limbs of body

lakkhaṇa, mark, characteristic

domanassa, grief

nissaraṇa, escape, release, going out of

āyu, life span

cittakkhaṇa, thought-moment

abhiññhāna, deadly crime

huta, sacrifice, oblation

amba-vana, mango grove

pavedana, announcement,
information

yavasa, fodder

supina, dream

muhutta, moment

Feminine

gati, course of life, destiny

parisā, gathering, assembly

jāti, birth

jarā, decay, old age

seni, class or standard (in a school)

paṭhavi, earth

samā, year

pūjana, offering, worship

Sākiyāni, Sakyan lady

diṭṭhi, view, belief

Adjectives

<i>evanūpa</i> , of this sort, such as this	<i>ramma</i> , beautiful
<i>patirūpa</i> , proper, right, relevant, suitable	<i>brahma-kappa</i> , like Brahma god
<i>anatta</i> , possessing no ego-entity	<i>ubhatomukha</i> , with mouths on
<i>yutta</i> , consisting of (governs Instr. Case)	both the sides
<i>antogadha</i> , included	<i>samanna</i> , general
<i>sama</i> , equal, similar	<i>abhabba</i> , impossible, not able
<i>ajjatana</i> , of today	

Indeclinables

<i>musā</i> , falsehood, lie	<i>paṭicca</i> , because of, depending on
<i>bhiyyo</i> , more	<i>kira</i> , (enclitic), they say
<i>sakka</i> , is able	

Past Participles

<i>āra</i> (rt. <i>ā</i>) known
<i>jāta</i> (rt. <i>jan</i>) born
<i>diṭṭha</i> (rt. <i>dis</i>) seen
<i>bhūta</i> (rt. <i>bhū</i>) become, been
<i>vidita</i> (rt. <i>vid</i>) known
<i>kata</i> (rt. <i>kar</i>) done
<i>sacchi-kata</i> (<i>sacchi</i> + rt. <i>kar</i>) realized
<i>sankhata</i> (<i>sam</i> + rt. <i>kar</i>) conditioned
<i>phassita</i> (denom. fr. <i>phassa</i>) touched
<i>vibhatta</i> (<i>vi</i> + rt. <i>bhaj</i>) divides
<i>vipparamutta</i> (<i>vi</i> + <i>pa</i> + rt. <i>muc</i>) fully released
<i>laddha</i> (rt. <i>labh</i>) received, obtained

Verbs

<i>pajānāti</i> (<i>pa</i> + rt. <i>ā</i>), perfectly knows
<i>parimuccati</i> (<i>pari</i> + rt. <i>muc</i>) is fully freed
<i>vediyati</i> (<i>vid</i>) feels
<i>yajati</i> (rt. <i>yaj</i>) gives, makes a sacrifice
<i>nimminati</i> (<i>ni</i> + rt. <i>mā</i>) creates Ger. <i>nimminitvā</i>

vadema (shortened form of *vadeyyāma*)

paññāyetha (3rd pers.sing. attanopada form of Optative of *paññāyati*)

paññāyati (*pa* + *ñā*), is known

pajahati (*pa* + *rt. hā*), gives up, dispells. pp. *pahīna*

abhivaḍḍhati (*abhi* + *rt. vaḍḍh*), grows strongly

parihāyati (*pari* + *rt. hā*), declines, comes to ruin

saṃvattati (*saṃ* + *rt. vatt*), is conducive

pariyesati (*pari* + *rt. is*), seeks, searches

ḍayhati (*rt. dah*), it burns

jetī (*rt. ji*), conquers

vijjati (*rt. vid*), there is

bhaṇati (*rt. bhaṇ*), tells

Special forms

sabba-saṅgaha-vasena, sabbaso, altogether, totally

Exercises

(a) Translate into English:

1. *Yassete honti gattesu mahāpurisa-lakkhaṇā.*

Duve'va tassa gatiyo, tatiyā hi na vijjati. Sn 1001.

2. *Sabhaggato vā parisaggato vā, ekassa ceko na musā bhaṇeyya.*
Sn 397.

3. *Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā imāsaṃ dvinnam
diṭṭhnam samudayañca atthagamañca nappajānanti, te na
parimuccanti jātiyā jurāya maraṇena sokehi paridevehi dukkhehi
domanassehi upāyasehi.* M I 65.

4. *Catūhapāyehi ca vipparamutto cha cābhiñhānāni abhabbo katuṃ.*
Sn 231.

5. *Ahaṃ hi bho Gotama dāyako dānapati, dhammena bhoge pariyesāmi.
Dhammena bhoge pariyesitvā dhamma-laddhehi bhogehi ekassa pi
dadāmi, dvinnam pi dadāmi tinnam pi dadāmi, catunnam pi dadāmi,
pañcannam pi dadāmi, channam pi dadāmi, sattannam pi dadāmi,
aṣṭhannam pi dadāmi, navannam pi dadāmi, dasannam pi dadāmi,
vīsatiyā pi dadāmi, timsāya pi dadāmi, cattārisāya pi dadāmi,
paññāsāya pi dadāmi, satassa pi dadāmi, bhiyyo pi dadāmi.* Sn 487.

6. *Yo sahaṣṣaṃ sahaṣṣena saṅgāme mānuse jine, Ekaṃ ca jeyya aṭṭānaṃ sa ve saṅgāmajuttamo.* Dh 103.
7. *Māse māse sahaṣṣena yo yajetha satāṃ samāṃ Ekañca bhāvitattānaṃ muhuttamapi pūjaye, Sā yeva pūjanā seyyā yaṃ ce vassa-satāṃ hutāṃ.* Dh 106.
8. *Sahaṣṣakkhattuṃ aṭṭānaṃ nimminivāna Paruhako Nisṣḍamba-vane ramme yāva kālappavedanā.* Dh II 248.
9. *Yassa muhuttena sahaṣṣadhā loko saṃvidito, sa brahma-kappo.* Th I 909.
10. *Tasmā evaṃ vadeva se jinaṃ vandatha Gotamaṃ jinaṃ vandāma Gotamaṃ.* D. Āṭānātiya-sutta.
11. *Bhante ubhato-mukhaṃ assaṃ addasaṃ, tassa dvīsu passesu yavasāṃ denti. So dvīhi mukhehi khādati. Ayaṃ me pañcamo supino.* J I 338.
12. *Ajjhosānaṃ pañicca pariggaho. Ajjhosānañca hi Ānanda nābhavissa. api nu kho pariggaho paññāyetha?* D II 60.
13. *No cetāṃ bhikkhave saṅkā abhavissa akusalaṃ pajahitūṃ, nāhaṃ evaṃ vadāmi 'Akusalaṃ bhikkhave pajahathā' ti.* A I 58.
14. *Mayā cetāṃ bhikkhave anaññātaṃ abhavissa adīṭṭhaṃ aviditaṃ asacchīkatāṃ, aphassitaṃ paññāya, 'Idhekaccassa evarūpaṃ sukhaṃ vediyato akusalaṃ dhammā abhivaḍḍhissanti, kusalaṃ dhammā parihāyonti' ti, evamaham ajānanto 'evarūpaṃ dukkhaṃ vedanaṃ pajahathā' ti vadeyyaṃ, api nu me bhikkhave etaṃ pañirūpaṃ abhavissa?* M I 475.
15. *Atthi bhikkhave ajātaṃ abhūtaṃ akataṃ asaṅkhaṭaṃ. No cetāṃ bhikkhave abhavissa ajātaṃ abhūtaṃ akataṃ asaṅkhaṭaṃ, na yidha jātaṃ bhūtaṃ kataṃ saṅkhaṭaṃ nissaraṇaṃ paññāyetha.* Ud 80.
16. *Rūpaṃ bhikkhave anattā, rūpañca idaṃ bhikkhave attā abhavissa na yidaṃ rūpaṃ ābādhāya saṃvatteyya.* Vin I 12.

(b) Translate into Pali:

1. There are five aggregates of existence, of which four are called aggregates of mental states and the rest the aggregate of materiality.
2. Ten beggars were standing at the gate of the guild-master's house.
3. The earth consists of two parts of which one part is divided into five continents and the rest is water, which, too, is divided into five oceans.

4. The Thera-vāda-dhamma is included in the three pitakas (baskets), namely, Sutta-pitaka, Vinaya-pitaka and Abhidhamma-pitaka.
5. The life-span of a unit of matter is as same as that of 17 thought-moments.
6. Generally the life-span of a man of today is 100 years. But it is heard that there are some yogis in Himalaya district who are about 300 years old.
7. In that monastery there were 30 persons, 10 monks and 20 novices in those days, though there are only 15 persons there today, of whom 5 are monks and 10 are novices.
8. Together with Pajapati Gotami, about 500 Sakyan ladies went to see the Lord who was then staying in the city Vesāli.
9. There are 10 classes in that school, in which there are 100 girls and 200 boys who study subjects of different variety.
10. When the house is being burnt with fire, what joy, what laugh and what music of them who dwell therein!
11. Had this king not killed his father the virtuous person, today itself he would attain to the fruition of the Stream-winner.
12. Had he not been lazy during his young days, he would have been the richest man in this village.

LESSON 31

Causative

3. The causative base is formed by adding one of the four affixes *-e*, *-aya*, *-āpe* and *-āpaya* either to the root or to the present verbal base. The causative thus formed is conjugated throughout all the tenses and moods. The roots and present verbal bases ending in *ā* and the roots of the 7th conjugation take the affixes *-āpe* and *-āpaya*. The other roots and verbal bases take all the four affixes.
In causative verbs the radical vowel is strengthened optionally. To the causative bases the verbal terminations are added.

root	causative base	Present 3rd person singular
<i>dā</i> (to give)	<i>dāpe, dāpaya</i>	<i>dāpeti, dāpayati</i> (he causes another to give, he makes another give)
<i>hā</i> (to give up)	<i>hāpe, hāpaya</i>	<i>hāpeti, hāpayati</i> (he makes another give up)
<i>cur</i> (to steal)	<i>corāpe, corāpaya</i>	<i>corāpeti, corāpayati</i>
<i>dis</i> (to expound)	<i>desāpe, desāpaya</i>	<i>desāpeti, desāpayati</i>
<i>kar</i> (to do)	<i>kāre, kāraya,</i> <i>kārāpe, kārāpaya</i>	<i>kāreti, kārayati</i> <i>kārāpeti, kārāpayati</i>
<i>bhuj</i> (to eat)	<i>bhoje, bhojaya,</i> <i>bhojāpe, bhojāpaya</i>	<i>bhojeti, bhojayati,</i> <i>bhojāpeti, bhojāpayati</i>

Exceptions

<i>ji</i> (to conquer)	<i>jāpe, jāpaya</i>	<i>jāpeti, jāpayati</i>
<i>ni</i> (to lead)	<i>nāpe, nāpaya</i>	<i>nāpeti, nāpayati</i>
<i>adhi+i</i> (to study)	<i>ajjhāpe, ajjhāpaya</i>	<i>ajjhāpeti, ajjhāpayati</i>
<i>pi</i> (to satisfy)	<i>piṇe, piṇaya</i>	<i>piṇeti, piṇayati</i>

164. When a causative affix is added to a root of an intransitive verb, it becomes transitive.

<i>pat</i> (to fall)	<i>pāte</i>	<i>pātetī</i> (causes to fall, fells)
<i>has</i> (to laugh)	<i>hāse</i>	<i>hāsetī</i> (makes another laugh)
<i>bhū</i> (to become)	<i>bhāve</i>	<i>bhāvetī</i> (makes become, develops)

165. By adding the suffixes *tvā*, etc. to the causative base, their gerunds and other verbal forms are construed.

Present tense	<i>dāpeti</i> (causes to give)
Imperative	<i>dāpetu</i> (may he cause to give)
Optative	<i>dāpeyya</i> (he should cause to give)
Aorist	<i>(a)dāpesi, dāpayi</i> (caused to give)
Past indefinite	<i>adāpayā</i> (caused to give)
Future	<i>dāpessati</i> (he will cause to give)
Conditional	<i>adāpessa</i> (he caused to give)
Present participle	<i>dāpayantī, dāpayamāna</i> (causing to give)
Past participle	<i>dāpita, dāpitavanti, dāpitāvin</i> (caused to give)
Gerund	<i>dāpetvā</i> (having caused to give)
Infinitive	<i>dāpetum</i> (to cause to give)

166. The causative form of a transitive verb admits two objects.

E.g. *Suppavāsa taṃ dāraṃ Bhagavataṃ vandāperi* (The lady Suppavasa caused that child to bow down to the Lord). Ud 17.

Sometimes the agent that has caused to do the action is placed in the instrumental case. E.g. *brāhmaṇo uṇhodakaṃ kājaṃ purisena gāhāpervā phāṇitassa ca puṇaṃ āyasmato Upavānassa pādāsi* (The brahmin made a man take hot water on a carrying-pole and offered a basket of molasses to the venerable Upavāna). S I 175.

167. Double accusatives. Some verbs admit two objects. Some of them are given below.

<i>duh</i> (to milk)	<i>bhikkh</i> (to beg food)	<i>vah</i> (to carry, bear away)
<i>yāc</i> (to beg)	<i>sās</i> (to instruct)	<i>har</i> (to take away)
<i>rudh</i> (to obstruct)	<i>nr</i> (to lead)	

Examples:

Khīranikā dhenuṃ khīraṃ duhanī (the dairy folk draw milk from the cow). S I 174.

Paṇhaṃ taṃ samaṇa pucchissāmi (Friar, I will ask you a question). S I 214.

Puriso gāviṃ gāmaṃ nayati (the man takes the cow to the village).

Denominatives

168. Some verbs are formed by adding affixes and verbal terminations to nouns, adjectives, indeclinables and onomatopoeic words.

Substantive	affix	Verb
<i>sāraṇja</i> (shyness)	<i>a</i>	<i>sārajjati</i> (he is shy)
<i>phassa</i> (contact)	<i>a</i>	<i>phassati</i> (he touches) pp. <i>phassita</i>
<i>āhāra</i> (food)	<i>e, aya</i>	<i>āhāreti, āhārayati</i> (he eats)
<i>mutta</i> (urine)	<i>e, aya</i>	<i>omutteti, omuttayati</i> (he passes urine)
<i>sukha</i> (happiness)	<i>e, aya</i>	<i>sukheri, sukhayati</i> (he makes another happy)
<i>kinṇina</i> (tinkling sound)	<i>āya</i>	<i>kinṇināyati</i> (it tinkles)
<i>cicciṭṭa</i> (noise cit)	<i>āya</i>	<i>cicciṭṭayati</i> (it makes the noise 'cicciṭṭ')
<i>kukkucca</i> (remorse)	<i>āya</i>	<i>kukkuccāyati</i> (he feels remorse, he doubts)
<i>ciṅgula</i> (windmill)	<i>āya</i>	<i>ciṅgulāyati</i> (it revolves)
<i>cira</i> (long time)	<i>āya</i>	<i>cirāyati</i> (he delays)
<i>piya</i> (dear)	<i>āya</i>	<i>piyāyati</i> (he holds dear)

<i>putra</i> (child)	<i>iya</i>	<i>puttiyati</i> (he desires a child)
<i>sena</i> (army)	<i>iya</i>	<i>patiseniyati</i> (sends army against the enemy, fights)
<i>dalha</i> (firm)	<i>ya</i>	<i>dalhayati</i> (it becomes firm)
<i>namo</i> (namas)	<i>ya</i>	(<i>namasyati</i>) <i>namassati</i> (he bows down)
<i>kaṇḍu</i> (scratching)	<i>ya</i>	<i>kaṇḍūyati, kaṇḍūvati</i> (he scratches)

169. Desideratives

The desideratives are few. They are formed from roots by adding affixes *kha*, *cha* and *sa*. The root is reduplicated.

<i>tij</i> (to endure)	<i>kha</i>	<i>ritikkhati</i> (he endures)
<i>bhuj</i> (to eat)	<i>kha</i>	<i>bubhukkhati</i> (he desires to eat i.e. is hungry)
<i>ghas</i> (to eat)	<i>cha</i>	<i>jighacchati</i> (he desires to eat). The reduplicated 'ga' becomes 'ji'.
<i>kit</i> (to cure)	<i>cha</i>	(<i>cikicchati</i>) <i>rikicchati</i> (he treats with medicine)
<i>su</i> (to hear)	<i>sa</i>	<i>sussūṣati</i> (he desires to hear)
<i>man</i> (to think)	<i>sa</i>	(<i>mīmaṃsati</i>) <i>vimamṣati</i> (he ponders over)

170. Intensives

The affix 'a' or 'ya' is added to a monosyllabic root to form the Intensive base. The root is reduplicated. The rule for assimilation given in a previous lesson should be applied here too.

<i>lap</i> (to talk)	<i>ya</i>	<i>lalappati</i> (talks incessantly)
<i>kam</i> (to go)	<i>a</i>	<i>caṅkamati</i> (walks up and down)
<i>cal</i> (to shake)	<i>a</i>	(<i>calcalati</i>) <i>caṅcalati</i> (trembles)

Compound verbs

171. Some verbs are compounded with nouns, adjectives or indeclinables. An 't' is inserted (most often) between the substantive and the verb.

<i>śīta</i> (cold)	<i>śītibhavati</i> (it becomes cold)
<i>kabala</i> (lump)	<i>kabalīkaroti</i> (he lumps)
<i>uttāna</i> (manifest)	<i>uttānībhavati</i> (it becomes manifest)
<i>eka</i> (one)	<i>ekībhavati</i> (he is alone)
<i>avī</i> (evident)	<i>avībhavati</i> (becomes evident)
<i>pāru(r)</i> (evident)	<i>pārubhavati</i> (he appears)
<i>antara</i> (inner)	<i>antaradhāyati</i> (he disappears)

172. *So* (he, that one), *eso* (this one) are shortened to *sa* and *esa* most often.

sa evamāha (*so evaṃ āha*), *esa deva* (*eso deva*)

173. *Āha* is the perfect verb-form of the root *ah*. But in Pali it is used to express the sense 'said'. Its plurals are *āhu* and *āhamṣu*.

Vocabulary

Nouns

Masculine

visāṇa, horn
sesa, what remains, residue
tapoda, hot spring
vāda, disputation, argument
sappurisa, good man
bhoga, wealth, property
mātā-pitaro (compound),
mother and father
dāra, wife
dāsa, serf, servant
kamma-kara, workman
porisa, person who serves
mitta, friend
amacca, companion
puñja, heap, pile
mahāsatta, great being
mahā-jana, people
nimavanta, Himalaya district
ūḥamma-guṇa, virtue
naraka, deep pit
pabbhāra, mountain cave
Kāsi-rājan, the king of Kasis
rājānubhāva, majesty or glory
of a king
ānubhāva, majesty, glory,
splendour, pomp

Feminine

piṭṭhi, back (of body)
sussusā, desire to listen to
saññā, perception
vedanā, feeling
śvathikā, cemetery
purāṇa-duṭṭiyikā, former wife
bāhā, hand
devī, queen
isi-pabbajjā, entering the Order of
ascetics

Neuter

mitta, friend
saṅghāgāra, council hall
parivattaka, exchanged robe
dhūmāyitatta becoming smoky
timirāyitatta, becoming dark,
darkness
havya, oblation
nava-kamma, repairing, new
undertaking
sīsa, head
anguli-patodaka, nudging with
fingers
hiraṇṇa-suvaṇṇa, bullion and gold

saṅghārāma, monastery
giri-dugga, mountain difficult
 of access
dugga, impassable

yāna, carriage, vehicle
rajja, kingdom, kingship
pariyosāna, end

Adjectives

ekacvara, single-robed
paritta, little
ulāra, great, much
ekāha-māta, dead for one day
dvītha-māta, two days dead
tītha-māta, three days dead
uddhumāṭaka, swollen
bhadra, lofty, excellent
ramanīya, beautiful
brahmaloṅka-parāyaṇa, destined
 for the heaven of the higher gods
yutta, endowed with, given up to
aneka-tāla, many palm trees deep
vinīlaka, discoloured

vipubbaka-jāra, festering, decomposing
pubba, pus, matter
evamdhamma, of this nature
evambhāvin, becoming thus in
 nature, of similar nature
etamanāsto, not passed over this
 nature
Ālavika, living in Alavi country
chabbaggiya (*cha-vaggiya*) belonging
 to the group of the six
sattaras-vaggiya, belonging to
 the group of the seventeen
anusuyyaka, not envious, not jealous
suduttara, very difficult to get
 out of

Verbs and Participles

pavisati (*pa + vis*), enters, pp. *pavīṭṭha*
sandhūpāyati (denom.fr. *saṃ + dhūpa*), causes thick smoke to rise up
sampadhūpāyati, causes thick smoke to rise up still more
parisiṅcati (*pari + sic*), bathes, pp. *parisitta*
paccuttarati (*pati + ut + tar*), comes back out of the water
pubbapāyati (denom.fr. *pubba*), brings back to the former condition,
 dries the body after bath
nipādeti (causative fr. *nipajjati*), causes to lie down
parāmasati (*parā + mas*), strokes, pp. *parāmaṭṭha*
gaṇhāti (rt. *gah*), takes, ger. *gahetvā*
pavesayati (caus.fr. *pa + vis*), causes to enter, puts in
bhederi (rt. *bhid*), breaks down
nirodhati (denom.fr. *nirodha*), ceases
pasamsati (*pa + saṃs*), praises, pp. *pasattha*

chaddeti (rt. *chadd*), throws aside.
upasamharati (*upa* + *saṃ* + *har*), compares
paticchādeti (*pati* + *chad*), covers
āmanteri (*ā* + *man*), addresses, calls for
sodhāpeti (causat.fr. *sodheti*), causes to clean
eti (rt. *ā* + *i*), comes
paricāreti (causat.fr. *paricarati*), gratifies senses, amuses oneself
abhirūhati (*abhi* + *ruh*), ascends, mounts, gets into a vehicle
āgañchi, same as *āgacchi*
paṭipajjati (*pati* + *pad*), manages
māpeti (rt. *mā*), builds
ahosi (Aorist 3rd pers.sing. of *bhū*), was
samanusāsati (*saṃ* + *anu* + *sās*), instructs
nāmari (*na* *amari*), not died
sussūsati (desider.fr. *su*), desires to listen to. prest part. *sussūsanti*
ramati, is delighted in, pp. *rata*
pāleti (causat.fr. *pataṭi*), fells, pp. *pāṭita*
yojāpeti (causat.fr. *yojati*), causes to yoke, gets harnessed
uyyāti (*ud* + *yā*), sets out, gets out

Indeclinables

seyyathāpi (*iyaṃ-yathā-api*), such as, as if
pi, *api*, and, also, too

Exercises

(a) Translate into English:

1. *So miga-visāṇena piṭṭhiṃ kaṇḍāvamaṇo sanhāgāraṃ pavisati.*
M I 344.
2. *Bhikkhū kukkuccāyanti bhikkhunnaṃ pāriyattakaṃ na denti.*
Vin IV 60.
3. *Tena kho pana samayena dhūmāyitattaṃ timirāyitattaṃ gacchateva.*
S I 122.
4. *So havya-seso udake pakkhitto cicciṭṭayati ciṭṭiṭṭayati sandhūpāyati sampadhūpāyati.* S I 169.
5. *Putto me Buddha-seṭṭhassa dhammaṃ suddhaṃ piyāyati.* S I 210.
6. *Sussūsā(ya) labhate paññaṃ.* S I 214.

7. *Āyasma Samiddhi Tapode gattāni parisīṇcitvā paccuttaritvā ekacivaro aṭṭhasi gattāni pubbāpayamāno. S I 8.*
8. *Abhedi kāyo nirodhi saṅṅā, vedanā sīl-bhaviṃsu sabba. Ud 93.*
9. *Vādaṃ hi eke paṭiseniyanti, na te pasasāma parittapaṅṅe. Sn 398.*
10. *Sappuriso kho mahārāja ulāre bhoge labhivā attānaṃ sukheti pñeti, māra-pitaro sukheti pñeti, putta-dāre sukheti pñeti, dāsa-kammakara-porise sukheti pñeti, mittāmacce sukheti pñeti. S I 90.*
11. *Puna ca paraṃ bhikkhave bhikkhu seyyathā pi passeyya sariraṃ sivaṭhikāya chaḍḍitaṃ ekāha-mataṃ vā dvītha-mataṃ vā tītha-mataṃ vā uddhumātakam vinflakam vipubbaka-jātaṃ, so imameva kāyaṃ upasaṃharati "Ayaṃ pi kho kāyo evaṃ-dhammo evambhāvi etamanasīno" ti. M I 58.*
12. *Tena kho pana samayena Ālavikā bhikkhū nava-kammaṃ karontā rukkhaṃ chindanti pi chindāpentī pi. Vin IV 34.*
13. *Te bhikkhū āyasmantaṃ Sāgataṃ ārāmaṃ nervā yena Bhagavā tena sīsaṃ karvā nipādesuṃ. Vin IV 110.*
14. *Tena kho pana samayena chabbaggiyā bhikkhū sattarasa-vaggiye bhikkhū anguli-parodakena hāsesuṃ. Vin IV 110.*
15. *Attha kho āyasmato Raṭṭhapālassa pitā mahantaṃ hiraṅga-suvaṇṇassa puñjaṃ kārāpervā kilāṇjehi paṭicchādāpervā āyasmato Raṭṭhapālassa purāṇa-dutiyaṃ amantesi. M II 63.*
16. *Kim bhanuṃ tthero kārāpeti "Fābbhāraṃ mahārāja sodhāpemi". Vin I 207.*
17. *Ehi tvaṃ Raṭṭhapāla, bhūṇja ca piva ca paricārehi ca. M II 56.*
18. *Attha kho, Ānanda, Kikī Kāsi-rāja bhadraṇi bhadraṇi yānāni yojāpervā bhadraṃ yānaṃ abhirūhivā Bārāṇasīṃ uyyāsi mahatā rājānubhāvena. M II 49.*
19. *Bhagavā tattha āgaṇchi, sīsaṃ mayhaṃ parāmasi, Bahāya maṃ gahervāna saṅghārāmaṃ pavesayī. Apa 723.*
20. *Mahāsatto deviya dhammaṃ deservā, amacce sannipādetvā, "Bho amaccā tumhe rajjaṃ paṭipajjatha, ahaṃ pabbajissāmi" ti varvā, mahājanassa rodantessa paridevantassa uṭṭhāya himavantaṃ gantvā, ramanīye padese assamaṃ māpetvā isi-pabbajjaṃ pabbajivā āyu-pariyosāne brahmaloka-parāyaṇo ahosi. J IV 11.*
21. *Te maṃ dhamma-guṇe yuttaṃ sussāsaṃ anusuyyakam samaṇa samanussāsanti isi dhamma-guṇe raṭṭā. J IV 134.*
22. *Aneka-tāle narake gambhīre ca suduttare Parito giri-duggasmim kena tvaṃ tattha nāmari. J IV 195.*

LESSON 32

Verbal Terminations

174. In Pali language there are two sets of verbal terminations, namely, *Parassa-pada* and *Attano-pada*. As regards their meaning there is no distinction at all.

Up to this lesson only the *Parassa-pada* forms have been given. They are met with both in prose and verse. *Attanopada* forms are mostly seen in verses. Both kinds will be given below.

Present Tense (*Vattamānā Vibhatti*)

Parassapada		Attanopada	
	Singular	Plural	
1.	<i>mi</i>	<i>ma</i>	<i>e</i>
2.	<i>si</i>	<i>tha</i>	<i>se</i>
3.	<i>ti</i>	<i>anti</i>	<i>te</i>

Future Tense

1.	<i>ssāmi</i>	<i>ssāma</i>	<i>ssam</i>	<i>ssāmhe</i>
2.	<i>ssasi</i>	<i>ssatha</i>	<i>ssase</i>	<i>ssavhe</i>
3.	<i>ssati</i>	<i>ssanti</i>	<i>ssate</i>	<i>ssante</i>

Imperative Mood (*Pañcamī Vibhatti*)

1.	<i>mi</i>	<i>ma</i>	<i>e</i>	<i>āmaṣe</i>
2.	<i>hi</i>	<i>tha</i>	<i>ssu</i>	<i>vho</i>
3.	<i>tu</i>	<i>antu,</i>	<i>taṃ</i>	<i>antaṃ</i>

Optative Mood (*Sattamī Vibhatti*)

1.	<i>eyyāmi (emi)</i>	<i>eyyāma (ema)</i>	<i>eyyaṃ</i>	<i>eyyāmhe</i>
2.	<i>eyyāsi (esi)</i>	<i>eyyātha (etha)</i>	<i>etho</i>	<i>eyyavho</i>
3.	<i>eyya (e)</i>	<i>eyyaṃ</i>	<i>etha</i>	<i>eraṃ</i>

Aorist (Past Definite) (*Ajjatanŋ*)

1.	<i>iṃ</i>	(i) <i>mhā</i>	<i>aṃ</i>	(i) <i>mhe</i>
2.	<i>o (i)</i>	(i) <i>ṭha</i>	(i) <i>se</i>	(i) <i>vhaṃ</i>
3.	<i>i, ṭha</i>	(i) <i>ṃsu, uṃ</i>	<i>ā</i>	<i>ū</i>

Past Indefinite (*Hīyattanŋ*)

1.	<i>a, aṃ</i>	<i>mhā</i>	<i>iṃ</i>	<i>mhase</i>
2.	<i>o</i>	<i>ṭha</i>	<i>se</i>	<i>vhaṃ</i>
3.	<i>ā</i>	<i>ū</i>	<i>ṭha</i>	<i>ṭhuṃ</i>

Conditional (*kāḷaripatti*)

1.	<i>ssaṃ</i>	<i>ssamhā</i>	<i>ssaṃ</i>	<i>ssāmhase</i>
2.	<i>sse</i>	<i>ssattha</i>	<i>ssase</i>	<i>ssavhe</i>
3.	<i>ssa, ssā</i>	<i>ssaṃsu</i>	<i>ssattha</i>	<i>ssiṃsu</i>

Examples

Root: *vad* (to say)

Active voice

Present Tense

1.	<i>vadāmi</i>	<i>vadāma</i>	<i>vade</i>	<i>vadāmhe</i>
2.	<i>vasasi</i>	<i>vatatha</i>	<i>vasase</i>	<i>vadavhe</i>
3.	<i>vatari</i>	<i>vatanti</i>	<i>vadate</i>	<i>vadante</i>

Future Tense

1.	<i>vadissāmi</i>	<i>vadissāma</i>	<i>vadissam</i>	<i>vadissāmhe</i>
2.	<i>vadissasi</i>	<i>vadissattha</i>	<i>vadissase</i>	<i>vadissavhe</i>
3.	<i>vadissati</i>	<i>vadissanti</i>	<i>vadissate</i>	<i>vadissanthe</i>

Imperative Mood

1.	<i>vadāmi</i>	<i>vadāma</i>	<i>vade</i>	<i>vadāmase</i>
2.	<i>vada, vadāhi</i>	<i>vatatha</i>	<i>vadassu</i>	<i>vadavho</i>
3.	<i>vatatu</i>	<i>vatantu</i>	<i>vatatam</i>	<i>vatantam</i>

Optative (Sattamñ)

1.	<i>vadeyyāmi,</i> <i>vademi</i>	<i>vadeyyāma,</i> <i>vadema</i>	<i>vadeyyam</i>	<i>vadeyyāmhe</i>
2.	<i>vadeyyāsi,</i> <i>vadesi</i>	<i>vadeyyātha,</i> <i>vadetha</i>	<i>vadeiho</i>	<i>vadeyyavho</i>
3.	<i>vadeyya, vade</i>	<i>vadeyyum</i>	<i>vaderha</i>	<i>vaderam</i>

Past Definite (Ajjatanñ)

1.	<i>avadiṃ</i>	<i>avadiṃhā</i>	<i>avadam</i>	<i>avadiṃhe</i>
2.	<i>avadi, avado</i>	<i>avadiṭṭha</i>	<i>avadiṣe</i>	<i>avadiṃham</i>
3.	<i>avadi</i>	<i>avadiṃsu, avadum</i>	<i>avada</i>	<i>avada</i>

Past Imperfect (Hīyatanñ)

1.	<i>avada, avadam</i>	<i>avadamhā</i>	<i>avadiṃ</i>	<i>avadaṃhase</i>
2.	<i>avado</i>	<i>avadaṭṭha</i>	<i>avadiṣe</i>	<i>avadaṃham</i>
3.	<i>avada</i>	<i>avada</i>	<i>avadaṭṭha</i>	<i>avadaṭṭhum</i>

Conditional

1.	<i>avadiṣsam</i>	<i>avadiṣsamhā</i>	<i>avadiṣsam</i>	<i>avadiṣsamhase</i>
2.	<i>avadiṣse</i>	<i>avadiṣsaṭṭha</i>	<i>avadiṣsaṣe</i>	<i>avadiṣsavhe</i>
3.	<i>avadiṣsa</i>	<i>avadiṣsamṣu</i>	<i>avadiṣsaṭṭha</i>	<i>avadiṣsimṣu</i>

Vocabulary

Masculine Nouns

bojjhanga, factor of Enlightenment
oḍḍa, defect, chance
dhamma, nature, behaviour, duty, habit, practice
accaya, fault, transgression
Gandhāra-rājan, the king of Gandhāra
deva, deity, king, lord, your majesty
khaṇa, instant, moment
aṃsa, shoulder

Neuter Nouns

kaccha, armpit
vitta, wealth
piya, pleasantness
pajja, oil (for feet)
pāna, drinking water
mūla, root
pura, city
ṭhāna, place, spot
raṭṭha, country
pīṭha, chair

Feminine Nouns

Takkhasilā, the city Taxila
Udayā, a lady so named
timisikā, pitch darkness
vr̥ṇā, harp

Adjectives

<i>anāsava</i> , free of mental cankers	<i>puṭhu</i> , many
<i>sirimaṇṭ</i> , glorious, splendid	<i>appiya</i> , unpleasant
<i>kalyāṇa</i> , good	<i>sabandhana</i> , together with bindings
<i>siva</i> , blissful	<i>ramma</i> , attractive, delightful
<i>asanta</i> , not calmed, unsaintly, bad	<i>dhuva</i> , firm, steady
<i>piya</i> , pleasant	<i>soka-pareta</i> , afflicted with sorrow
<i>andha-karaṇa</i> , blinding	

Verbs

nibbāyati (*ni* + *vā*), becomes cooled, comes to inner peace. pp. *nibbūta*
odaḥaṭṭi (*ava* + *dah*), puts down. *sotaṃ odahaṭṭi*, listens
bhassati (*bhas*), falls down, drops
adhigacchati (*adhi* + *gam*), finds, attains
vinayati (*vi* + *nā*), trains, instructs. Prest.p. *vinayaṇṭ*
bhajati (*bhaj*), associates with, resorts to
yajati (*yaj*), sacrifices, gives ceremonially
kurute (prest. attanopada of *karoti*), he does. *piyaṃ kurute*, he holds dear
pamadaḥ (attanopada 3rd pers.sing. of *pamajjati*. rt. *pa* + *mad*).
mā pamadaḥ, don't be negligent.
bhāveri (rt. *bhū*), develops. pp. *bhāvita*
kuppati (*kup*), is wrathful, is agitated
ahuvā (past Imperfect sing. of *hoti*), it was
cecchati (future of *chindati*. rt. *chid*), he will cut off
adhipatati (*adhi* + *pat*), falls off
cavati (*cyu*), dies, falls away. pp. *cuta*
parijjyati (*pari* + *jar*), decays in every aspect
saṅghaḥḥayati (*saṃ* + *ghaḥḥ*), knocks together, flings together

Exercises

(a) Translate into English:

1. *Bhāvervāna bojjaṅge nibbāyissamanāsavo.* Th 162.
2. *Tena hi brāhmaṇa odahassu sotam.*
3. *Tassa soka-paretassa vñā kacchā abhassatha.* Sn 446.
4. *Oṭaram nādhigacchissam sambuddhassa satimato.* Sn 446.
5. *Raṭṭhā raṭṭham vicarissam sāvake vinayam puthā.* Sn 444.
6. *Rāgam vinayetha mānusesu dibbesu kāmesu cāpi bhikkhu.* Sn 361.
7. *Mitte bhajassu kalyāṇe pantam ca sayanāsanam.* Sn 337.
8. *Yajassu, bahu te vittam, yajassu, bahu te dhanam.* Sn 31.
9. *Sa lokam bhajate sivaṃ.* Sn 114.
10. *Asanā'ssa piyā honti, sante na kurute piyam.* Sn 93.
11. *Esa'smākam kule dhammo āsanam udakam pajjam, sabbametam nippadāmaṇe.* J III 120.
12. *Na te piṭṭham adāsimhā, na pānam nāpi bhojanam, brahmachāri khamassu me, etaṃ passāmi accayam.* J III 120.
13. *Tasmā evam vadeva se "Jinam vandatha Gotamam, Jinam vandāma Gotamam.* D III 197.
14. *Ime na kiñci jānanti maññe.*
15. *Nevābhisajjāmi na vā pi kuppe, na vā pi me appiyamāsi kiñci.* J 120.
16. *Nikkhamassu vanā tuvaṃ.* Apa 818.
17. *Akaramha se te kiccam yam balaṃ ahuvā'mha se, Migarāja namo riyatthu, api kiñci labhāma se.* J III 26.
18. *Te andha-karaṇā kāmā, bahu-dukkhā mahā-visā, Tesam mālam gavesissam, checcham rāgam sabandhanam.* J III 500.
19. *Adhipatati vayo khaṇo tattheva, ṭhānam natthi dhuvam cavanū satta, Parijīyati addhuvam sarfram, Udaye mā pamadā carassu dhammam.* J IV III.
20. *Gandhāra-rājassa puramhi ramme, avasimhase Takkhasilāya deva, Tatthandakāramhi timsikāyam amsena amsam samaghaṭṭayimha.* J IV 98.

(b) Conjugate the following verbs in all the afore-given tenses and moods:
harati, kiṇāti, karoti, pamajjati (pa + mad).

LESSON 33

Passive Voice

175. Passive verbs are formed by adding the usual verbal terminations to the passive base. There are two ways to form the passive verbal base by adding the affix *-lya* to the present active base or by adding the affix *-ya* directly to the root.

176. First method

Present 3rd pers. sing.	active base	passive verb
<i>bandhati</i> (he binds)	<i>bandha</i>	<i>bandhlyati</i> (it is bound)
<i>kināti</i> (he buys)	<i>kinā</i>	<i>kinlyati</i> (it is bought)
<i>deseti</i> (he expounds)	<i>dese</i>	<i>deslyati</i> (it is expounded)
<i>karoti</i> (he does)	<i>karo</i>	<i>karlyati</i> (it is done)

Note: The final vowel of the present active base is dropped before the affix *-lya*.

177. When the letter *y* is added to a consonant the following changes take place.

<i>by</i>	becomes	<i>bb</i>	<i>hy</i>	becomes	<i>yh</i>
<i>bhy</i>	"	<i>bbh</i>	<i>jy</i>	"	<i>jj</i>
<i>cy</i>	"	<i>cc</i>	<i>jhy</i>	"	<i>jjh</i>
<i>chy</i>	"	<i>cch</i>	<i>ky</i>	"	<i>kk</i>
<i>dy</i>	"	<i>jj</i>	<i>khy</i>	"	<i>kkh</i>
<i>dhy</i>	"	<i>jjh</i>	<i>ly</i>	"	<i>ll</i>
<i>dy</i>	"	<i>dd</i>	<i>my</i>	"	<i>mm</i>
<i>dhy</i>	"	<i>ddh</i>	<i>ny</i>	"	<i>nn</i>
<i>gy</i>	"	<i>gg</i>	<i>py</i>	"	<i>pp</i>
<i>ghy</i>	"	<i>ggh</i>	<i>phy</i>	"	<i>pph</i>
<i>ry</i>	"	<i>yr</i>	<i>sy</i>	"	<i>ss</i>
<i>ry</i>	"	<i>cc</i>	<i>thy</i>	"	<i>cch</i>
<i>vy</i>	"	<i>bb</i>			

178. root	passive base	passive present 3rd pers.sing.
<i>badh</i> (to bind)	(<i>badhya</i>) <i>bajjha</i>	<i>bajjhati, bajjhate</i> (is bound)
<i>chid</i> (to cut)	(<i>chidya</i>) <i>chijja</i>	<i>chijjati, chijjate</i> (is cut off)
<i>pac</i> (to cook)	(<i>pacya</i>) <i>pacca</i>	<i>paccati, paccate</i> (is cooked)
<i>budh</i> (to realise)	(<i>budhya</i>) <i>bujjha</i>	<i>bujjhati, bujjhate</i> (is realized)
<i>dis</i> (to see)	(<i>disya</i>) <i>dissa</i>	<i>dissati, dissate</i> (is seen)
<i>gah</i> (to take)	(<i>gahya</i>) <i>gayha</i>	<i>gayhati, gayhate</i> (is taken)
<i>kar</i> (to do)	(<i>karya</i>) <i>kayira</i>	<i>kayirati, kayirate</i> (is done)

179. <i>ñ</i> (to lead)	<i>ñya</i>	<i>ñyati, ñyate</i> (is led)
<i>su</i> (to hear)	<i>sūya'</i>	<i>sūyati, sūyate</i> (is heard)

180. In the passive voice the initial 'va' becomes *vu*.

<i>vac</i> (to say)	(<i>vucya</i>) <i>vucca</i>	<i>vuccati, vuccate</i> (is said)
<i>vas</i> (to live)	(<i>vusya</i>) <i>vussa</i>	<i>vussati, vussate</i> (is lived)
<i>vah</i> (to carry)	(<i>vuhya</i>) <i>vuyha</i>	<i>vuyhati, vuyhate</i> (is carried)

181. The final 'a' or 'e' of some roots is changed into *ī* before the affix *ya*.

<i>pā</i> (to drink)	<i>pīya</i>	<i>pīyati, pīyate</i> (is drunk)
<i>dā</i> (to give)	<i>dīya</i>	<i>dīyati, dīyate</i> (is given)
<i>mā</i> (to measure)	<i>mīya</i>	<i>mīyati, mīyate</i> (is measured)
<i>ge</i> (to sing)	<i>gīya</i>	<i>gīyati, gīyate</i> (is sung)
<i>ve</i> (to weave)	<i>vīya</i>	<i>vīyati, vīyate</i> (is woven)

182. Few roots as *ñā* and *khā* are not changed even in passive voice.

<i>ñā</i> (to know)	<i>ñāya</i>	<i>ñāyati, ñāyate</i> (is known)
<i>ā</i> + <i>khā</i> (to say)	<i>akkhāya</i>	<i>akkhāyati, akkhāyate</i> (is said)

183. In passive voice the agent of the action (verb) is put in Instrumental case. The patient (object) of the action (verb) is put in nominative in agreement with the predicate in person and number.

Buddhena dhammo desīyate (the Dhamma is expounded by the Buddha)

Corena tvam pahaṇīyasi (you are attacked by the thief)

Raṇṇā ahaṃ daṇḍīyāmi (I am punished by the king)

' The short final vowel of the root is lengthened before the affix *ya*.

Active voice

So kāme bhuñjati
(he enjoys sensual pleasures)
Buddho dhammaṃ desesi
(the Buddha expounded
the Dhamma)
So oghaṃ tarissati
(He will cross the flood)
Ahaṃ rukkhaṃ acchechchīṃ
(I cut the tree)
Sisso vijjaṃ sikkhatu
(may the pupil learn science)

Passive voice

tena kāmā bhujjante, bhuñjante
(sensual pleasures are enjoyed by him)
Buddhena dhammo desiyittha
(The Dhamma was expounded by
the Buddha)
Tena ogho taryissate
(The flood will be crossed by him)
mayā rukkho acchijjītha
(the tree was cut down by me)
Sissena vijjā sikkhiyatu
(may science be learned by the pupil)

184. Passive present participle

By adding the suffix *-māna* to the passive base the present passive participle is formed. It agrees with the patient (the object) in gender, number and case. These participles are declined in masculine and neuter genders as nouns ending in 'a' and in feminine gender as those ending in *ā*.

Passive verb

desiyati
chijjati
kayirati

Passive present participle

desiyamāna (being expounded)
chijjamāna (being cut down)
kayiramāna (being done)

How to use passive present participle:

Buddhena desiyamānaṃ dhammaṃ manussā suṇanti (men listen to the dhamma that is being expounded by the Buddha).

Purisena chijjamānasmā rukkhā bahū sakunā uddesum (many birds flew away from the tree that is being cut down by the man).

185. Future passive participle or Gerundive is formed by adding one of the three suffixes *-tabba*, *-anīya*, or *-ya* either to the present active base or to the verbal root. When these suffixes are added to the root its radical 'i' or 'u' is strengthened (*i* becomes *e* and *u* becomes 'o').

When the suffix *-tabba* is added the root as well as the verbal base is treated in the same way as when the *-tum* is added in forming infinitive. (see Lesson 9)

root	Infinitive	Gerundive
<i>dā</i>	<i>dātum</i>	<i>dātabba</i> (should be or to be given)
<i>ñi</i>	<i>ñetum</i>	<i>ñetabba</i> (should be or to be led)
<i>su</i>	<i>sotum</i>	<i>sotabba</i> (should be listened to, to be listened to)
<i>vac</i>	<i>vattum</i>	<i>vattabba</i> (should be or to be said)
<i>pa+ap</i>	<i>pattum</i>	<i>pattabba</i> (should be or to be attained)
<i>kar</i>	<i>kātum, kattum</i>	<i>kātabba, kattabba</i> (should be or to be done)
<i>car</i>	<i>caritum</i>	<i>caritabba</i> (should be or to be practised)

verbal base

<i>dese</i>	<i>desetum</i>	<i>desetabba</i> (should be or to be expounded)
<i>kiñā</i>	<i>kiñitum</i>	<i>kiñitabba</i> (should be or to be bought)

Those formed by adding *anīya* and *ya*

root		
<i>kar</i>	<i>karañīya, kāriya</i>	(should be or to be done)
<i>vac</i>	<i>vacanīya, vacca</i>	(should be or to be said)
<i>budh</i>	<i>bodhanīya, bojja</i>	(should be or to be realized)
<i>gam</i>	<i>gamanīya, gamya, gamma</i>	(should be or to be gone to)

186. The final 'ā' of the roots is changed into 'e' before *-ya*, and *y* is reduplicated.

root	Gerundive
<i>dā</i>	(<i>deya</i>) <i>deyya</i> (should be or to be given)
<i>ñā</i>	(<i>ñeya</i>) <i>ñeyya</i> (should be or to be known)
<i>pā</i>	(<i>peya</i>) <i>peyya</i> (should be or to be drunk)

187. Sometimes Gerundives are used impersonally and are put in neuter nominative singular:

Mayā gantabbam (it should be gone by me, I should go, I have to go).
Tvayā evam bhavitabbam (you should be like this).

188. Locative Absolute

Kamme kattabbe (when a work should be done)

189. The passive forms of Causative etc.

<i>kārāpeti</i> (causes to do)	passive verb: <i>kārāpīyati</i> (causes to be done)
<i>chedāpeti</i> (causes to cut)	passive verb: <i>chedāpīyati</i>
<i>desāpeti</i> (causes to expound)	passive verb: <i>desāpīyati</i>
passive prest. participle: <i>desāpīyamāna</i> (causing to be expounded)	
Gerundive: <i>desāpetabba</i> , <i>desāpanīya</i> (should be caused to expound)	

190. The words like *pāṭikāṅkha* (to be expected), *sujīva* (easy to live), *dujjīva* (hard to live), *sukara* (easy to do), *dukkara* (hard to do) require the agent of the action to be put either in the Instrumental case or in the Genitive case.

kalyāṇa-mittassa (*kalyāṇa-mittena*) *etaṃ pāṭikāṅkhaṃ* (this is to be expected by one who has good friends). S V 2.

191. -to. The suffix -to is added to a noun to express the senses 'from', 'on account of', 'in the manner of' or 'as'.

Buddhato (from the Buddha), *sīlato* (on account of morality), *devato* (in the manner of a Deva, as a Deva), *aniccato* (as impermanent)

192. The agent of a past passive participle stands either in Instrumental or in Genitive case. *Tena kaṭaṃ*, *tassa kaṭaṃ* (done by him)

193. Euphonic combinations of the following exercises.

Kim + eva + idaṃ = *kimevidaṃ*. 'ṃ' before a vowel is most often changed into *m*.

vuccati + dvuso = *vuccatādvuso*. *i* is dropped before a dissimilar vowel.

saṃ + yamanti = *sāṃamanti*. 'ṃy' is changed into *ñ*.

etaṃ avoca = *etadavoca*. 'ṃ' is optionally changed into *d* before a vowel.

etaṃ + atthaṃ = *etamatthaṃ*. 'ṃ' before a vowel is changed into *m*.

ca + iti = cā'ri. Most often *i* of *iti* is dropped after a dissimilar vowel and the preceding short 'a' becomes long. Instead of dropped *i* an apostrophe is placed.

194. *attham*, *atthāya*. One of these two is compounded with a noun to give the sense "for, for the sake of, in order to". *dassanatham*, *dassanathāya* (for seeing, in order to see)
195. Sometimes the Relative pronoun *yad* is followed by a Demonstrative pronoun just to give emphasis to the sense of the form. *Yo so puriso* (whatever person), *Ye te samaṇā* (whatever recluses)

Vocabulary

Masculine Nouns

gaṇin, a teacher of a host of followers
yūpa, sacrificial post
dabbha, Kusa grass
barihisa, sacrificial grass
okāsa, open space, place
mahogha (*mahā + ogha*), great flood
mānavaka, youth, young gentleman
attha, matter, account, thing
samparāya state after death, life after death.
paccūha, impediment, disturbance
isi, seer, sage
pamāda, negligence, recklessness
saddhivihārika, fellow-monk, pupil
upajjhāya, preceptor
ekaṃsa (*eka + aṃsa*), one shoulder
uttarāsanga, upper robe
samatha, calmness of mind

Neuter Nouns

vera, enmity
yaṇṇa, sacrifice, festival of feeding
civara, a monk's robe
sūla, stake, sharp-pointed instrument
thala, land
macchera, stinginess.
puṇṇa, merit
mukhodaka, water for washing face, water for rinsing mouth
bhājana, vessel, bowl, jar
rūpa, visible form
danta-kaṭṭha, tooth pick

Feminine Nouns

bhaginī, sister
bhikkhā, alms
upāhanā, sandal
bhāvanā, development (of mind or insight)

Adjectives

<i>jaṇṇa</i> , sweet	<i>durabhisambhava</i> , not easy to reach
<i>jaṇṇa-jaṇṇa</i> , very sweet	<i>dvāṅgulapaṇṇa</i> , having knowledge of two finger-breaths
<i>amuka</i> , so and so	<i>virarāga</i> , passionless, free from lust
<i>porāṇa</i> , ancient, olden	<i>evanūpa</i> , of this sort
<i>ahirika</i> , shameless	<i>sakkātabba</i> , to be treated with respect
<i>kāka-sūra</i> , as clever as a crow	<i>garukātabba</i> , to be honoured
<i>dhamṣin</i> , obtrusive, bold	<i>mānetabba</i> , to be revered
<i>maṅku</i> , discouraged, troubled	<i>kevala</i> , whole, all
<i>cakkhuvīṇṇeyya</i> , to be perceived by eye	
<i>pūjetabba</i> , to be venerated, worthy of attention	
<i>bodhi-pakkhiya</i> , contributing to Supreme Knowledge	

Indeclinables and adverbs

<i>ambho</i> (used for addressing one or many persons), O man, O men!, Look here!	
<i>sāmaṃ</i> , by oneself	<i>etarahi</i> , now, now-a-days
<i>sammā</i> , well, rightly	<i>anusotam</i> , along with the current
<i>kālasseva</i> (<i>kālassa eva</i>), very early	<i>paṭisotam</i> , against the current
<i>puna</i> , again	<i>sama-visamaṃ</i> , both rightly and wrongly
<i>iti</i> , thus	

Verbs

<i>harīyati</i> (passive of <i>harati</i>), is carried
<i>pavaḍḍhati</i> (<i>pa</i> + <i>vaḍḍh</i>), grows up
<i>haṇṇati</i> (passive of <i>hanṇi</i>), is killed
<i>bhajīyati</i> (passive of <i>bhājeti</i>), is divided, is distributed
<i>tujjati</i> (passive of <i>tudati</i>), is pricked
<i>asakkhiṃ</i> (Past Def. 1st pers. sing. of <i>sakkoti</i>), I was able
<i>vuyhati</i> (passive of <i>vahati</i>), is carried
<i>paṭivijjhati</i> (<i>paṭi</i> + <i>vidh</i>), penetrates, pp. <i>paṭividdha</i>
<i>sandissati</i> (passive to <i>sampassati</i> . nt. <i>dis</i>), is seen
<i>anuyuṇjati</i> (<i>anu</i> + <i>yuj</i>), questions
<i>vāpasammati</i> (<i>vi</i> + <i>upa</i> + <i>sam</i>), is assuaged, is quieted, is appeased, is calmed. pp. <i>vāpasanta</i> .

vāyamati (vi + ā + yam), strives, makes an effort
muñcati (rt. muc), releases, loosens, frees. pp. *mutta*
paṭisañcikkhati (Intensive fr. *paṭisañkhayati*), thinks over, reflects
nibbāpeti (causative of *nibbāti*), makes cool, extinguishes, quenches,
 puts out
cīyati (passive of *cindati*), is stored up
saññamati (sañ + yam), restrains. pp. *saññata*, *saññata*
āroceti (ā + roc), tells, informs
pahīyati (passive of *pajahati*), is removed, is dispelled
uddharati (ud + har), holds up, raises up, saves, Inf. *uddhātum*
parikkhīyati (passive to *pari + khayati*) declines, goes to ruin, pp.
parikkhīṇa
mañku hoti, is troubled, is discouraged
kilissati (rt. kilis), is defiled, is soiled, is stained, dirtifies oneself
ākañkhati (ā + kankh), desires, wishes for, expects
vattati (vatt), behaves, conducts
vuṭṭhāti (vi + ud + ṭhā), gets up, pp. *vuṭṭhita*
upanāmeti (upa + nam), offers
paccavekkhati (pati + ava + ikkh), reviews, considers, contemplates
omuñcati (ava + muc), takes off
pāpayati (caus. to *pāpunāti*), causes to reach

Exercises

Translate into English:

1. *Ambho, kimevidam harīyati jañña-jañnam viya?* M 131.
2. *Idam vuccatāvuso dukkham.* M 148.
3. *Dadato puñnam pavaḍḍhati, saññamato veram na cīyati.* Ud 85.
4. *Tasmim kho brāhmaṇa yaññe neva gāvo haññimsu, na rukkhā chijjimsu yūpatthāya, na dabbhā lāyimsu barihisaṭṭhāya.* D 1141.
5. *Attha kho so bhikkhu tam bhikkhunim etadavoca: "Gaccha bhagini, amukasmim okāse bhikkhā dīyati" ti.* Vin IV 59.
6. *Tena kho pana samayena saṅghassa cīvaram bhājīyati.* Vin IV 59.
7. *So dayhati sūlehi tujjamāno.* M 1173.
8. *Kassa sodhīyati maggo?* Buddh A 85.
9. *Asakkhim vata assānam uddhātum udakā italam, vuyhamāno mahoghena saccāni paṭivijjhītuṃ.* Th 188.

10. Na kho brāmhāṇa sandissanti etarahi brāmhāṇā porāṇānaṃ brāmhāṇānaṃ brāmhāṇa-dhamme. Sn 50.
11. Attha kho so mānavako āyasmataṃ Upālinā anuyūṭṭhiyamāno etamattamaṃ ārocesi. Vin I 88.
12. So tattha nadiyaṃ patati, so tattha anusotam pi vuyhāti, paṭisotam pi vuyhāti. M III 185.
13. Cakkhuṃ kho bhikkhave aniccatō jānato passato avijjā pahīyati vijjā uppajjati. S IV 31.
14. Na hiraṇṇena suvaṇṇena parikkhīyanui āsavā. Th II 347.
15. Sujīvaṃ ahirikena kāka-sūrena dhamasinaṃ. Dh 244.
16. Gamanīyo samparāyo, kattabbam kusalam, caritabbam brahma-cariyam, natthi jātassa amaraṇam. S I 108.
17. Bahū hi saddā paccūhā, khamitabbā tapassinā na tena manku-hotabbam, na hi tena kilissati. S I 201.
18. Yaṃ taṃ isīhi patibbam itānaṃ durabhismbhavaṃ.
Na taṃ dvāṅgula-paṇṇāya sakkā papponumitthiyā. S I 129.
19. Maccherā ca pamāda ca evaṃ dānaṃ na dīyati
Puṇṇamākaṅkhamānena deyyaṃ hoti vijānataṃ. S I 18.
20. Saddhivihārikena bhikkhave bhikkhunaṃ upajjhāyamhi sammā vattitabbam. Vin I 46.
21. Kālasseva vuṭṭhāya upāhanā omuṭṭicivā ekamsaṃ uttarāsaṅgaṃ karitvā danta-kāṣṭham dātabbam, mukhodakam dātabbam, āsanam paṇṇāpetabbam. Sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. Vin I 46.
22. Ye te samaṇa-brāmhāṇā cakkhu-viññeyyesu rūpesu avīta-rāgā avīta-dosā avīta-mohā ajjhattam avupasanta-cittaṃ sama-visamaṃ caranui kāyena vācāya manasā, evarūpā samaṇa-brāmhāṇā na sakkātabbā na garukātabbā na mānetabbā na pūjetabbā. M III 291.
23. Puna ca param Sāriputta bhikkhunaṃ iti paṭisañcikkhitabbam, "Bhāvitaṃ nu kho samatho ca vipassanā ca?" ti. Sace Sāriputta bhikkhu paccavekkhamāno evaṃ jānāti "Abhāvitaṃ kho me samatho ca vipassanā ca" ti, tena, Sāriputta, bhikkhunaṃ samatha-vipassanānaṃ bhāvanāya vāyamiabbam. M III 297.
24. Ye keci gaṇino loke satthāro 'ti pavuccare,
Paramparābhattaṃ dhammaṃ desenti parisāya taṃ.
Na hevaṃ tvaṃ mahāvīra dhammaṃ desesi paṇinaṃ
Sāmaṃ saccāni bujjhितvā kevalam bodhipakkhiyam. apa 340.
25. Ajjāpi maṃ mahāvira ḍayhamānaṃ itthaggihi (itthi aggihi)
Nibbāpesi tayo aggaṃ sītibhāvaṃ ca pāpayi. Ap 580.

LESSON 34

Conjugations

96. There are seven conjugations.

'A' is the sign of the first conjugation. When it is affixed to the root, the radical *i* and *u* are strengthened (i.e. they become *e* and *o* respectively).

But the radical 'a' remains unchanged.

Rt. *is* (to search) + *a* = *isa* = *esa*. *esati* (he searches)

Rt. *ruh* (to grow) + *a* = *ruha* = *roha*. *rohati* (it grows)

Rt. *pac* (to cook) + *a* = *paca*. *pacati* (he cooks)

97. If 'e' is followed by a vowel, it becomes 'ay' and 'o' (followed by a vowel) becomes 'av'.

Root *ni* (to lead) + *a* = *ne a* = *nay a* = *naya*. *nayati* (he leads)

Root *bhū* (to become) + *a* = *bho a* = *bhav a* = *bhava*. *bhavati* (he becomes)

98. The radical vowel of some roots remains unchanged.

vis (to enter) + *a* = *visa*. *visati* (he enters)

iud (to prick) + *a* = *iuda*. *iṛḍati* (he pricks)

99. Second Conjugation

'A' is the conjugational sign and 'ṁ' is inserted between the two consonants of the root. Then this 'ṁ' is changed into the nasal of the group to which the succeeding consonant belongs. (See the five groups of consonants in the Introduction on page 1).

Rt. *rudh* (to obstruct) + *a* = *ruṁdh* + *a* = *rundha*. *rundhati* (he obstructs)

Rt. *muc* (to release) + *a* = *muṁc* + *a* = *muñca*. *muñcati* (he releases)

Rt. *hiḍ* (to wander) + *a* = *hiṁḍ* + *a* = *hiṇḍa*. *hiṇḍati* (he wanders)

00. Third Conjugation

'Ya' is the conjugational sign of the third conjugation. The 'y' of the conjugational sign is assimilated to the preceding consonant of the root. If the root ends in a vowel, it remains unchanged. For the change of *y* preceded by a consonant, see Lesson 33 No. 177.

Rt. *div* (to play) + *ya* = *divya* = *dibba*. *dibbari* (he plays)
 Rt. *siv* (to sew) + *ya* = *sivya* = *sibba*. *sibbari* (he sews)
 Rt. *budh* (to realise) + *ya* = *budhya* = *bujjha*. *bujjharī* (he realises)
 Rt. *jhā* (to muse) + *ya* = *jhāya*. *jhāyari* (he muses, meditates)

201. Fourth Conjugation

The conjugational signs are 'nu, nā,' and 'und'.

'Nu' remains unchanged before the Attanopada (medial) terminations. Otherwise it is changed into 'no'. The 'n' of the conjugational sign is assimilated to the preceding radical consonant.

pa + *ap* (to approach) + *nu* = *papnu* = *papno* = *pappo*. *pappoti* (he approaches)

sak (to be able) + *nu* = *saknu* = *sakno* = *sakko*. *sakkoti* (he is able)

Exception. *as* (to eat) + *nu* = *asnu* = *asno*. *asnoti* (he eats)

ā + *vu* (to string together) + *nā*. *āvunāti* (he strings together)

pa + *ap* (to approach) + *undā* = *pāpunā*. *pāpunāti* (he approaches, attains)

sak (to be able) + *undā* = *sakkundā*. *sakkundāti* (he is able). *K* of *sak* is reduplicated.

su (to hear) + *nā* = *sunā*. *sunāti* (he hears)

202. Fifth Conjugation

'Nā' is the conjugational sign that is added to the roots belonging to the fifth conjugation.

The long vowel before the sign -nā becomes short and 'hn' is transformed into 'ṇh'.

Rt. *kr* (to purchase) + *nā* = *kṛnā* = *kiṇā*. *kiṇāti* (he purchases)

Rt. *mi* (to measure) + *nā* = *minā*. *mināti* (he measures)

Rt. *gah* (to take, to accept) + *nā* = *gahnā* = *gaṇhā*. *gaṇhāti* (he takes, accepts)

Rt. *as* (to eat) + *nā* = *asnā*. *asnāti* (he eats)

Rt. *ñā(jā)* (to know) + *nā* = *ñānā* = *jānā*. *jānāti* (he knows)

203. Sixth Conjugation

'O' is the conjugational sign. Before the Attanopada (medial) terminations this sign 'o' becomes 'u'.

This conjugation has very few roots.

Rt. *tan* (to spread) + *o* = *tanu*. *tanoti*, *tanute* (he spreads).

Rt. *kar* (to do, to make) + *o* = *karo*. *karoti*, *kurute* (he does, he makes)

Rt. *man* (to think) + *o* = *mano*. *manoti*, *manute* (he thinks)

204. Seventh Conjugation

'*E*' and '*aya*' are the conjugational signs of the Seventh conjugation. If the radical vowel is followed by a single consonant, most often it is strengthened i.e. *a*, *i* and *u* becomes *ā*, *e* and *o* respectively. Otherwise (if it is followed by more than one consonant) the radical vowel remains unchanged.

Note that all the roots of this class are transitive.

Rt. *cur* (to steal) + *e*, *aya* = *cure*, *curaya* = *core*, *coraya*. *coreti*, *corayati* (he steals).

Rt. *dhar* (to hold) + *e*, *aya* = *dhāre*, *dhāraya*. *dhāreti*, *dhārayati* (he holds)

Rt. *var* (to prevent) + *e*, *aya* = *vāre*, *vāraya*. *vāreti*, *vārayati* (he prevents)

Rt. *dham* (to blow) + *e*, *aya* = *dhame*, *dhamaya*. *dhameri*, *dhamayati* (he blows)

→ *dham* is an exception. Its radical vowel is not strengthened.

Rt. *cint* (to think) + *e*, *aya* = *cinte*, *cintaya*. *cinreti*, *cintayati* (he thinks)

Exercises

1. Give the Present Tense Third Person Singular and Plural forms of the following roots:
Arah (to be worthy), *ṛ* (to shake), *kaḍḍh* (to drag), *ji* (to conquer), *plu* (to float), *mih* (to make water). All these belong to 1st Conjugation.
2. Give the Optative forms both Parassapada and Attanopada of the following roots belonging to Second Conjugation:
pis (to grind), *lip* (to smear), *his* (to assault). Give their meanings too.
3. Give both Parassapada and Attanopada forms of Imperative mood of the following roots belonging to Third Conjugation:
idh (to become successful), *gā* (to sing), *nas* (to perish), *iā* (to protect).
4. Conjugate the following roots of the fourth conjugation in Aorist Tense and give their meanings: *hi* (to send), *sak* (to be able).

5. Conjugate the following roots of the 5th conjugation in Conditional tense and make five sentences using them and also give their meanings: *pu* (to cleanse), *gah* (to accept), *thu* (to praise). Give the gerund, infinitive, gerundive, past participle and present participle of the same verbs.
6. Conjugate the root *kar* in Present and Past Tenses. This root belongs to 6th conjugation.
7. Conjugate the following root of 7th the conjugation in Present and Future tenses: *chad* (to cover).
8. Give the Causative third pers. sing. forms of the following roots:
kath (to say). 7th conj.; *vu* (to string), 4th Conj.; *budh* (to understand) 3rd Conj.; *vid* (to feel) 2nd Conj.; *sar* (to remember) 1st conjugation.

LESSON 35

Word-building

205. In Pali language words are formed in three ways: by conjoining substantives, by adding suffixes to roots or verbal bases and by adding suffixes to substantives. The first way of forming words has already been dealt with in the lessons 29 and 30. In this lesson we are going to explain the second way of forming words by adding suffixes to Substantives. The Grammarians have named this way of word-formation as "Secondary Derivation of Words" (*Taddhitanta*). The suffixes that are to be added to substantives are classed into seven groups as, Patronymics, Words expressive of Possession, Abstract Nouns, Numeral Derivatives, Pronominals, Feminine bases, and Miscellaneous.

206. Patronymics. The suffixes *-a*, *-ava*, *-āyana*, *-āna*, *-eyya*, *-era* and *-ya* express descendency. When any one of these is added to a noun the initial vowel of the noun, if not followed by double consonants, is strengthened. When these are added, the final vowel of the noun is dropped.

- a.* *vasudeva* + *a* = *Vāsudeva* (the son of Vasudeva)
Baladeva + *a* = *Bāladeva* (the son of Baladeva)
 The final *u* of a noun becomes *o* before the suffix *-a*. *O* followed by 'a' is changed into 'av'.

Manu + a = Māno + a = mānav + a = Mānava (descendent of Manu)

Upagu + a = Opago + a = Opagav + a = Opagava (descendent of Upagu)

Paṇḍu + a = Paṇḍo + a = Paṇḍav + a = Paṇḍava (descendent of Pandu)

-āyana, -āna.

Kacca + āyana, āna = Kaccāyana, Kaccāna (son or descendent of Kacca)

Moggali + āyana, āna = Moggallāyana, Moggallāna (son of Moggali)

Aggivessa + āyana, āna = Aggivessāyana, Aggivessāna (son or descendent of Aggivessa)

-eyya. *Bhagini + eyya = bhāgineyya* (the son of the sister)

-era. *Samaṇa + era = sāmanera* (the pupil or the spiritual son of a monk, i.e. a novice)

vidhava (widow) + *era* = *vedhavera* (a widow's son)

-ya. *Kuṇḍinī + ya = kuṇḍanya = kuṇḍañña'* (son of Kuṇḍani)

Here *ku* becomes *ko* as an exception to the rule.

207. Expressives of possession

-a. *Saddhā* (devotion, confidence) + *a* = *saddha* (one who possesses devotion, a devoted one, devotee)

-āla. *vācā* (word) + *āla* = *vācāla* (talkative)

-ālu. *dayā* (mercy) + *ālu* = *dayālu* (merciful)

-ava. *kesa* (hair) + *ava* = *kesava* (hairy, having too much hair on head)

-ita. *phala* (fruit) + *ita* = *phalita* (fruitful)

dukkha (sorrow, grief) + *ita* = *dukkhita* (sorrowful, grievous)

-ika. *dhamma* + *ika* = *dhammika* (possessing Dharma, righteous)

-in. *ñāṇa* + *in* = *ñāṇin* (wise)

pakkha (wing) + *in* = *pakkhin* (one having wings, a bird)

dukkha (sorrow) + *in* = *dukkhin* (sorrowful)

-ila. *pañka* (mud) + *ila* = *pañkila* (having mud, muddy)

sikatā (sand) + *ila* = *sikatila* (sandy)

-mant. *dhiti* (courage) + *mant* = *dhitimant* (courageous)

As an exception *i* of *Kuṇḍinī* becomes *a*. Thus instead of *Kuṇḍiñña* the word has become *Kuṇḍañña*.

- van*. *bala* (power) + *van* = *balavan* (powerful)
 [N.B. -*van* is added only to nouns ending in 'a', and -*man* is added to nouns ending in *i*, *r*, *u*, *ū* or *o*.]
 -*vin*. *medhā* (wisdom) + *vin* = *medhāvin* (wise)
māyā (deceit) + *vin* = *māyāvin* (deceitful)
tejas (glory) + *vin* = *tejasvin* = *tejassin* (glorious)
yasas (illustrious) + *vin* = *yasasvin* = *yasassin* (illustrious)
 [N.B. *v* of *vin* is assimilated to the precedings 's'.]

208. Abstract Nouns

-*a*, -*ka*, -*na*, -*itana*, -*id*, -*ya* are the suffixes which are added to nouns or adjectives form Abstract Nouns.

- a*. When this suffix -*a* is added, the final 'u' of a noun becomes 'o' and 'o' becomes 'av' before a vowel (See No. 197).
garu (heavy) + *a* = *garo* + *a* = *gārav* + *a* = *gārava*
 (heaviness, respect, honour)
paṭu (clever) + *a* = *pāṭo* + *a* = *pāṭav* + *a* = *pāṭava*
 (cleverness)
visama (uneven) + *a* = *vesama* (unevenness)
uju (straight) + *a* = *ajjava* (straightness)
 -*ka*. *ramaṇīya* (attractive) + *ka* = *rāmaṇeyyaka* (attractiveness)
 'r' of *īya* becomes 'e' exceptionally.
manuṣṣa (lovely) + *ka* = *manuṣṣaka* (loveliness)
 -*na*, -*itana*.
Buddha + *na* = *Buddhana* (Buddhahood)
jāyā (wife) + *na*, *itana* = *jāyana*, *jāyattana* (state of a wife)
jāra (paramour) + *na*, *itana* = *jārana*, *jārattana* (state of a paramour)
 -*id*. *Sabbāṇṇu* (omniscient) + *id* = *sabbāṇṇid* (omniscience)
surūpa (handsome) + *id* = *surūpaṭṭid* (handsomeness)
 -*ya*. *dubbala* + *ya* = *dubbalya* (weakness)
vikala (deformed) + *ya* = *vekalla* (deformity)
alasa (lazy) + *ya* = *ālasiya* (laziness)
jāgara (wakeful) + *ya* = *jāgariya* (wakefulness)
macchara (stingy) + *ya* = *macchariya* (stinginess)

'Here 'u' becomes 'ar' and 'r' is assimilated to 'j'.

209 Miscellaneous Derivatives

-ika. (mixed with, connected to etc.)

ghata (ghee) + *ika* = *ghātika* (mixed with ghee)

nāvā (boat) + *ika* = *nāvika* (boatman)

abbhokāsa (open air) + *ika* = *abbhokāsika* (living in the open air)

Rājagaha (city Rājagaha) + *ika* = *Rājagahika* (born or living in Rājagaha)

apāya (miserable destiny) + *ika* = *apāyika* (destined to a miserable state)

Abhidhamma + *ika* = *Abhidhammika* (versed in Abhidhamma)

balisa (fish-hook) + *ika* = *balisika* (fisherman)

abhidosa (evening) + *ika* = *abhidosika* (belonging to the previous evening)

saṅgha (religious order) + *ika* = *saṅghika* (belonging to the Holy Order)

kāya (body) + *ika* = *kāyika* (bodily)

vacas (word) + *ika* = *vācasika* (verbal)

-ima. *pacchā* (afterward) + *ima* = *pacchima* (latest)

putta (child) + *ima* = *puttima* (having children)

-iya. *putta* + *iya* = *puttiya* (having children)

lokā (world) + *iya* = *lokiya* (worldly)

-eyya. *pitar* (father) + *eyya* = *petteyya* (looking after one's father)

mātar (mother) + *eyya* = *matteyya* (looking after one's mother)

[N.B. Before *eyya*, *pitar* becomes *pett* and *mātar* becomes *mat*.]

-eyya, -eyyaka.

Campā (the city Campa) + *eyya*, *eyyaka* = *Campeyya*, *Campeyyaka* (living in Campa)

kula (family, house) + *eyya*, *eyyaka* = *koleyya*, *koleyyaka* (belonging to the house or family)

-tara (more than).

paṭu (clever) + *tara* = *paṭutara* (cleverer)

-tama (most).

paṭutama (cleverest)

-tīya, issika (most)

paṭīya, *paṭīssika* (cleverest)

-a. *kaśāva* (decoction made of boiled bark) + *a* = *kāśāva* (monk's robe dyed in the decoction of boiled bark)

ayas (iron) + *a* = *āyasa* (made of iron)

-*maya* (made of).

rajata (silver) + *maya* = *rajatamaya* (made of silver)

kaṭṭha (wood) + *maya* = *kaṭṭhamaya* (made of wood, wooden)

manas (mind) + *maya* = *manasmaya* = *manomaya* (made of mind)

[N.B. The last part 'as' of the nouns of Mano-group becomes 'o' before a suffix beginning in a consonant. *ayasmaya* = *ayomaya* (made of iron). For Mano-group, see Lesson 24.]

-*īdā*. *jana* + *īdā* = *janatīdā* (folk)

deva + *īdā* = *devatīdā* (deity)

dhamma (nature) + *īdā* = *dhammatīdā* (nature)

-*ka*. *virajja* (foreign country) + *ka* = *virajjaka* = *verajjaka* (belonging to foreign countries)

Kosala (the country of Kosalas) + *ka* = *kosalaka* (belonging to the country of Kosalas)

nagara (city) + *ka* = *nāgaraka* (belonging to the city)

parivatta (exchange) + *ka* = *pārivattaka* (that which is exchanged)

ācariya (teacher) + *ka* = *ācariyaka* (belonging to the teacher)

putta (son) + *ka* = *puttaka* (little or lovely son)

paṇḍita (wise, learned) + *ka* = *paṇḍitaka* (a pedant)

samaṇa (monk) + *ka* = *samaṇaka* (a contemptible monk)

muṇḍa (shaven) + *ka* = *muṇḍaka* (shaveling)

-*ma*. *uccā-kula* (high family) + *ma* = *uccākulma* (belonging to a high family)

210. Numeral Derivatives

-*khattum* (times).

eka + *khattum* = *ekakkhattum* (one time)

dvi (two) + *khattum* = *dvikkhattum* (twice)

ti (three) + *khattum* = *tikkhattum* (thrice, three times)

catu (four) + *khattum* = *catukkhattum* (four times)

[N.B. *K* of *khattum* is reduplicated when a numeral precedes it.]

-*dhā* (in or into ways or parts).

dvi (two) + *dhā* = *dvidhā* (in two ways, into two parts)

ti (three) + *dhā* = *tidhā* (in three ways, into three parts)

sata (hundred) + *dhā* = *satadhā* (in hundred ways, into hundred parts)

sahassa (thousand) + *dhā* = *sahassadhā* (in thousand ways, into thousand divisions)

-aya (collection).

dvi + aya = dvaya (couple, collection of two)

ti + aya = taya (triad, collection of three)

-ka (collection).

dvi + ka = dvika (pair)

ti + ka = tika (triad)

catuṣ + ka = catukka (tetrad, a set of four)

pañcaka (pentad)

-tiya.

dvi + tiya = dvitiya = dutiya (second)

ti + tiya = tiritiya = tatiya (third)

[N.B. The suffix -tiya is added only to the numerals *dvi* and *ti*. *Dvi* and *ti* are changed into *du* and *ti* respectively when the suffix -tiya is added.]

-tha. This is added only to *catuṣ* (four). *S* is assimilated to 'r'.

catuṣ + tha = catuttha (fourth)

-ṭṭha. is added only to *cha* (six).

chaṭṭha (sixth)

-ma. This is added to *pañca* (five), *satta* (seven) and any other succeeding numerical.

pañcama (fifth), *sattama* (seventh), *aṭṭhama* (eighth), *navama* (ninth), *dasama* (10th), *viṣatima* (20th), *tiṃsatima* (30th), *satama* (100th). -rama is also added to *Viṣati*, etc. *Viṣatitama* (20th).

-so (by, into).

pañcaso (by five, into five), *sattaso* (by seven, into seven)

211. Pronominals

-so.

sabba (all) + *so* = *subbaso* (wholly, altogether)

-iḥā.

subbatiḥā (in every way, thoroughly)

aññatiḥā (in another way, otherwise)

ya(d) + iḥā = yatiḥā (such as, in the following way)

tu(d) + iḥā = tatiḥā (so, in that way)

-iṭṭham.

idaṃ + iṭṭham = iṭṭham (thus). *Idaṃ* is changed into 'i' before *iṭṭham*.

-iṭṭham.

kiṃ(ka) + iṭṭham = kiṭṭham (how?)

-ira, -iitha.

sabbaira, sabbaiitha (everywhere)

iaira, iaiitha (there)

yaira, yaiitha (wherever)

kiṃ + ira, iitha = kaira, kuirra, kaiitha

[N.B. Kiṃ becomes ka or ku optionally before some suffixes.]

idam + ira, iitha = aira, aiitha (here)

[N.B. Idam is changed into 'a' before ira and iitha.]

-iitha.

eta(i) + iitha = eiitha (here). Before iitha, 'etar' is changed into e.

-ham, hiṃ.

iaham, iahiṃ (there)

yaham, yahiṃ (where)

kaham, kuhiṃ (where?)

-dā.

sabbadā, saddā (for ever)

aññadā (on another day, at other times)

yadā (whenever), radā (then, at that time)

kadā (when?)

-dāni.

radāni (then, at that time)

idāni (now)

-rahi.

etarahi (now, at this time, nowadays)

-dhunā.

adhunā (now, at this time)

-jja.

idam + jja = ajja (today)

-jju.

samāna (sa) + jju = sajju (instantly)

apara (other) + jju = aparajju (on the following day)

-to.

sabbato (from every side)

yato (from where, because of which, when)

iato (from it, therefore)

kuto (from where)

ito (from here)

uto (from here, because of this)

-dhi.

sabbadhi (everywhere)

212. Formation of Feminine Bases

-ā is added generally to a masculine noun to form its Feminine base:

vaṣṭaka (partridge) + ā = *vaṣṭakā* (hen partridge)

kokila (cuckoo) + ā = *kokilā* (hen cuckoo)

ajā (goat) + ā = *ajā* (she-goat)

-ī is added to some nouns:

ajā (goat) + ī = *ajāī* (she-goat)

nada (brook) + ī = *nadī* (river)

brāhmaṇa (brahman) + ī = *brāhmaṇī* (a brahman woman)

taruṇa (young man) + ī = *taruṇī* (maid)

kukkuṣa (cock) + ī = *kukkuṣī* (hen)

dhamma (doctrinal) + ī = *dhammī* (doctrinal). *Dhammī katha* (doctrinal discourse)

ī is added also to substantives ending in -nt and -in:

dhanavant (wealthy) + ī = *dhanavantī*. *Dhanavantī itthī* (a wealthy woman)

gacchant (going-present p.) + ī = *gacchantī*. *gacchantī itthī* (the woman who is going)

dhanin (rich) + ī = *dhaninī*. *Dhaninī itthī* (rich woman)

haṭṭhin (elephant) + ī = *haṭṭhinī* (she-elephant)

-nt is added to some nouns as *patī* and *bhikkhū*:

patī (lady)

bhikkhū (nun)

The final -an of *rājan* becomes *inī* in feminine gender:

rājan (king) + *inī* = *rājīnī* (queen)

-ānī is added to *mātula*, *gahapati*, etc.:

mātula (maternal uncle) + *ānī* = *mātulānī* (aunt = the wife of the maternal uncle)

gahapati (householder) + *ānī* = *gahapatānī* (lady of the house)

-aka becomes *ikā* in feminine forms:

upāsaka (male lay devotee). *upāsikā* (female lay devotee)

sāvaka (male disciple). *sāvikā* (female disciple)

Primary Derivatives (*Kitakanta*)

213. Some suffixes are added to verbal roots, and substantives are formed, which are called 'the words of primary derivation' (*kitakanta*). Many are suffixes of this class of which only few of most important ones are given below with the words formed by means of them.

(1) -a. By adding this suffix to roots agent nouns as well as abstract nouns may be formed. In some of them the radical vowel is strengthened.

Root. *cur* (to steal) + *a* = *cura* = *cora* (a thief)

Rt. *mar* (to kill) + *a* = *māra* (killer)

Rt. *car* (to travel) + *a* = *cara* (a spy)

Rt. *yudh* (to fight) + *a* = *yodha* (soldier)

Rt. *kup* (to get angry) + *a* = *kupa* = *kopa* (anger)

The final *c* of the root is changed into *k* and *j* into *g*.

Rt. *pac* (to cook) + *a* = *pāca* = *pāka* (cooking)

Rt. *yaj* (sacrifice, to offer) + *a* = *yāja* = *yāga* (sacrifice, offering)

Rt. *ki* (to purchase) + *a* = *kia* = *kea* = *kaya* (purchasing).

See No. 197.

Rt. *bhā* (to become) + *a* = *bhāa* = *bhoa* = *bhava* (existence).

See No. 197.

(2) Rt. *kar* (to work) + *u* = *karu* = *kāru* (carpenter)

Rt. *vā* (to blow up) + *u* = (*y* is inserted between the root and the suffix *u*) = *vā y u* = *vāyu* (wind)

-*ti*. This suffix forms abstract nouns of feminine gender.

The final *m* or *r* of some roots are dropped.

(3) *gam* (to go) + *ti* = *gamti* = *gati* (going, destination)

ram (to be delighted in) + *ti* = *ramti* = *rati* (delight)

man (to think) + *ti* = *manṭi* = *mati* (opinion)

sak (to be able) + *ti* (*k* is assimilated to *r*) = *sakti* = *satti* (ability)

bhaj (to follow, to be devoted to) + *ti* (*j* is assimilated to *r*) = *bhajti* = *bhatti* (devotion)

sar (to remember) + *ti* = *sarti* = *sati* (rememberance). Radical *r* is dropped.

Rt. *var* (to prevent) + *ti* = *varti* = *vari* (fence)

Rt. *bhr* (to fear) + *ti* = *bhrti* (fear)

(4) *-ana*. Almost all the nouns ending in *ana*, except very few, are neuter in gender.

Rt. *kar* (to do) + *ana* = *karana* (deed)¹

Rt. *mar* (to die) + *ana* = *marana* (death)

Rt. *ñā* (to know) + *na* = *ñāna* (knowledge)

Rt. *chid* (to cut off) + *na* = *chidana* = *chedana* (cutting). The radical vowel has been strengthened.

Rt. *bhid* (to break up) + *ana* + *bhidana* = *bhedana* (breakage)

Rt. *sudh* (to clean) + *ana* = *suhana* = *sodhana* (cleaning, purification)

Rt. *vid* (to feel) + *ana* = *vidana* = *vedanā* (feeling, sensation)

Rt. *cir* (to will) + *ana* = *citana* = *cetanā* (volition)

Rt. *dis* (to expound) + *ana* = *disana* = *desanā* (expounding)

Rt. *bhū* (causative base of *bhū* is *bhāve*). *Bhāve* + *anā* = *bhāvanā* (development)

This suffix *ana* may be added to any verbal base to form an abstract noun as *gamana*, *harana*, etc.

(5) *-tar*. This suffix is added to a root or verbal base to form an agent noun.

Rt. *kar* (to do) + *tar* = *kartar* = *kattar* (doer)²

Rt. *sās* (to instruct) + *tar* = *sāstar* = *sathar* (instructor)³

Rt. *ñī* (to lead) + *tar* = *ñītar* = *netar* (leader). The radical vowel is strengthened.

Rt. *su* (to hear) + *tar* = *sutar* = *sotar* (hearer). The radical vowel is strengthened.

Verbal base *bhāve* + *tar* = *bhāvetar* (developer)

Verbal base *kāre* + *tar* = *kāretar* (one who causes to make)

(6) *-in*. This suffix is added to roots prefixed by a noun.

pāpa + *kar* + *in* = *pāpakārin* (evil-doer). The radical vowel is strengthened.

dhamma + *vad* + *in* = *dhamma-vādin* (one speaks according to the dhamma).

dlgha + *jlv* + *in* = *dlgha-jlvīn* (one who lives long)

ante (nearby) + *vās* + *in* = *antevāsin* (one who stays nearby, pupil)

¹ 'n' preceded by 'ra' is changed into 'ṇ'.

² 'rt' becomes 'ṛt'. 'r' is assimilated to succeeding 't'.

³ 'st' is changed into 'ṛtḥ'. 'ā' becomes short before double consonant.

- (7) -a. This suffix too is added to a root preceded by a noun.
dhamma + dhar + a = dhamma-dhara (holder of dhamma, one who has learnt Dhamma by heart)
 Some monosyllabic roots ending in 'a' are added to a noun and the radical long 'a' becomes short. Such nouns are grouped into agent-nouns.
dhamma + jhā = dhammajjhā (standing in the Dhamma, righteous)
majja (liquor) + *pā* (to drink) = *majjapa* (drunkard)
anna (food) + *dā* (to give) = *annada* (giver of food)
senā (army) + *nī* (to lead) = *senānī* (a general of an army)
sayam (self) + *bhā* (to become) = *sayambhā* (self-dependent, Buddha)
- (8) -ā. This is added to roots like *vid* (to know) and also to roots *ñā*, *gam* and the like. The final *a* of *ñā* is dropped and the radical *ñ* is reduplicated. The final *m* of *gam* is dropped.
sabba (all) + *ñā* (to know) + *ā* = *sabbaññā*. *sabbaññā* (all-knowing One)
Dhamma + *ñā* + *ā* = *dhammaññā* (knower of Dhamma)
veda (knowledge) + *gam* (to go) + *ā* = *veda + gam + ā = vedagā*
 (one who has attained to Perfect Wisdom)
pāra (other shore) + *gam* (to go) + *ā* = *pāra + gam + ā = pāragā*
 (gone to the opposite shore, one who has crossed)
- (9) -ita. This is added to a root to form past participle. If the root is intransitive the past participle so formed is Active. If the root is transitive the participle is Passive.
 This suffix may even be added to any present verbal base to form its past participle.
 In case of most roots 'i' is inserted between the root or the verbal base and the suffix '-ita'. The final vowel of the verbal base is dropped:
 rt. *pat* (to fall) + *i* + *ita* = *parita* (fallen)
 rt. *kath* (to speak) + *i* + *ita* = *kathita* (spoken)
 Verbal base: *kāre* (to cause to do) + *ita* = *kāre + i + ita = kārita*
 (caused to do)
 Verbal base: *kiṇā* (to buy) + *i* + *ita* = *kiṇita* (bought)
 The final consonant of some roots is assimilated to the first consonant of the suffix.
 rt. *muc* (to release) + *ita* = *mucta* = *mutta* (released)

rt. *ap* prefixed by *pa* (to attain). *pa* + *ap* + *ta* = *papta* = *patta* (attained)

va of some roots is changed into *vu* before *-ta*.

rt. *vap* (to sow) + *ta* = *vapta* = *vuta* (sown)

rt. *vac* (to say) + *ta* = *vacta* = *vutta* (said)

rt. *vas* (to dwell) + *ta* = *vasta* = *vuttha* (dwelt, lived). *sta* becomes *uttha*.

The final *m* of some roots as *gam*, *ram*, etc. is dropped before *-ta*.

rt. *gam* (to go) + *ta* = *gamta* = *gata* (gone)

rt. *ram* (to delight) + *ta* = *ramta* = *rata* (delighted)

The final *r* of some roots also is dropped before *-ta*.

rt. *sar* (to remember) + *ta* = *sarta* = *sata* (having remembered, mindful)

rt. *kar* (to do) + *ta* = *karta* = *kata* (done)

The final *m* of some roots is changed into *n* before *-ta*.

rt. *vam* (to vomit) + *ta* = *vamta* = *vanta* (vomited)

rt. *sam* (appease) + *ta* = *samta* = *santa* (appeased)

The final *n* of some roots, too, is dropped before *-ta*.

rt. *han* (to kill) + *ta* = *hanta* = *hata* (killed)

rt. *khan* (to dig) + *ta* = *khanta* = *khata* (dug)

rt. *tan* (to spread) + *ta* = *tanta* = *tata* (spread)

rt. *man* (to know) + *ta* = *manta* = *mata* (known)

The radical 'a' of roots like *phar* is changed into *u*, and *r* of the root becomes *ṛ* and the radical *r* is dropped.

rt. *phar* (to pervade) + *ta* = *pharṭa* = *phaṭa* = *phuṭa* (pervaded)

The final *d* or *e* of some roots is changed into *i* or *ṛ* before *-ta*.

rt. *ṭhā* (to stand) + *ta* = *ṭhāta* = *ṭhita* (having stood)

rt. *pā* (to drink) + *ta* = *pṛta* (drunk)

rt. *ge* (to sing) + *ta* = *geṭa* = *gṛta* (sung)

The suffix *-ta* becomes *-na* after some roots ending in *i*.

khṛ (to wear out) + *ta* = *khṛta* = *khṛna* (worn out)

jyā (to be defeated) + *ta* = *jyāta* = *jṛta* = *jṛna* (defeated)

The suffix *-ta* becomes *na* after many roots ending in *d* or *r*.

If the root ends in *r* the succeeding *n* becomes *ṇ*. The *d* and *r* are assimilated to *n* or *ṇ*.

rt. *chid* (to cut off) + *ta* = *chidta* = *chinna* (cut off)

rt. *bhid* (to break up) + *ta* = *bhidta* = *bhinna* (broken up)

rt. *sad* with the prefix *ni* (to sit down) = *nisadna* = *nisanna* (exceptionally)

radical 'a' is changed into 'i' = *nisinna* (seated)

(10) Rt. *khad* with the prefix *pa* (to jump on) = (*pakkhadna*) = *pakkhanna* (jumped forward)

rt. *kir* (to scatter) + *ta* = (*kirta* = *kirna*) = *kiṇṇa* (scattered)

rt. *pur* (to fill) + *ta* = (*purta* = *purna*) = *puṇṇa* (full)

rt. *jar* (*jir*) (to decay) + *ta* = (*jirta* = *jirna*) = *jiṇṇa* (decayed)

rt. *car* (*cir*) (to practise) + *ta* = (*cirta* = *cirna*) = *ciṇṇa* (practised)

rt. *tar* (*tir*) (to cross) + *ta* = (*tirta* = *tirna*) = *tiṇṇa* (crossed)

rt. *lā* (to mow) + *ta* = *lāna* (mown)

rt. *hā* (to decay) + *ta* (*na*) = *hāna* (decayed)

The radical vowel of many roots remains unchanged before *-ta*.

rt. *ñā* (to know) + *ta* = *ñāta* (known)

rt. *yā* (to go) + *ta* = *yāta* (gone)

rt. *khyā* (*khā*) (to say) + *ta* = *khyāta*, *khāta* (said)

rt. *jī* (to conquer) + *ta* = *jīta* (conquered)

rt. *bhī* (to fear) + *ta* = *bhīta* (feared)

rt. *jan* (*jā*) (to be born) + *ta* = *jāta* (born)

Dhī is changed into *ddh*. *Bhī* also is changed into *ddh*.

rt. *budh* (to wake up) + *ta* = (*budhta*) = *buddha* (awakened)

rt. *sudh* (to cleanse) + *ta* = (*sudhta*) = *suddha* (cleansed)

rt. *rabh* with the prefix *ā* (to begin, to practise) + *ta* = (*ārabhta*) = *āraddha* (begun, practised)

The radical *h* together with *r* of the suffix *ta* is changed into *lha*.

rt. *guh* (to hide) + *ta* = *guhta* = *gūlha* (hidden). Radical vowel is lengthened before *lha*.

rt. *gāh* (to immerse) + *ta* = (*gāhta*) = *gālha* (immersed)

rt. *muh* (to be deluded) + *ta* = (*mūhta*) = *mulha* (deluded)

rt. *vah* (to carry, to bear out) + *ta* = (*vahita*) = *vālha* (carried, born out)

Some anomalous forms:

rt. *pac* (to be ripe) + *ta* = (*pakta*) = *pakka* (ripe)

rt. *luj* (to break up) + *ta* = (*lujta*) = *lugga* (broken up)

rt. *lag* (to stick) + *ta* = (*lagta*) = *lagga* (stuck)

rt. *bhañj* (to break down) + *ta* = (*bhañjta*) = *bhagga* (broken down)

-vant and *-āvin*. By adding *vant* or *āvin* to a past participle ending in *ta* or *na*, its active past participle is formed.

patta, *pattavant*, *pattāvin* (having attained)

gata, *gatavant*, *gatāvin* (gone)

kata, *katavant*, *katāvin* (having done)

hata, *hatavant*, *hatāvin* (having killed)

chinna, *chinnavant*, *chinnāvin* (having cut off)

- (11) *-ant*, *-māna*. By adding *-ant* or *-māna* to the present verbal base its active present participle is formed.
 rt. *pac* (to cook). Present verbal base: *paca*. *pacant*, *pacamāna* (cooking).
 rt. *dis* (to expound). Present verbal base: *desaya*. *desayant*, *desayamāna* (expounding)
 Passive present participle is formed by adding *-māna* to passive verbal base.
 rt. *pac*. passive base: *pacca*, *pacīya* + *māna* = *paccamāna*, *pacīyamāna* (being cooked)
- (12) *-tabba*, *-antīya*, *-ya*. Any one of these suffixes is added to a root to form gerundive (future passive participle).
 rt. *pac* (to cook). *pacitabba*, *pacantīya*, *pacca* (to be cooked, should be cooked, ought to be cooked)

Vocabulary

Nouns

Masculine

<i>nidhi</i> , treasure	<i>temāsaccaya</i> (<i>te-māsa-accaya</i>) end of three months
<i>dhammānudhamma</i> , the dhamma and what belongs to it	<i>Bhāradvāja-gotta</i> , a person so known, one belonging to the clan Bhāradvāja
<i>samaya</i> , time	<i>Māgandiya</i> , a person so known
<i>Sakya</i> , a Sakyan	<i>paribbājaka</i> , wandering ascetic
<i>puttaka</i> , little son	<i>sallāpa</i> , conversation
<i>rāga-pāsa</i> , snare of lustfulness, (<i>pāsa</i> , snare)	<i>puggala</i> , person
<i>kuñjara</i> , elephant	<i>atta-paritāpānuyoga</i> , penance of tormenting oneself
<i>brahmadeva</i> , a person so named	<i>diṭṭhadhamma</i> , the present life
<i>arideva</i> , one that surpasses gods, the Buddha	<i>dhamma-vitakka</i> , thought of righteousness
<i>kumbhila</i> , crocodile	<i>itara</i> , the other one
<i>Dasama</i> , a person so named	<i>tumba</i> , pot
<i>sa-hattha</i> , one's own hand	<i>pīṇa-bhāva</i> , the fact that he has drunk
<i>pāṇin</i> , living being	<i>saṃvega</i> , agitation, fear, emotion
<i>saṅgha</i> , Buddhist clergy	<i>kilesa</i> , mental impurity, passion
<i>sāvaka</i> , disciple, follower	<i>ludda-putta</i> , young huntsman

<i>loka</i> , world	<i>Sumukha</i> , name of a person
<i>atta</i> , self	<i>mitta-dhamma</i> , friendship
<i>kula-putta</i> , young gentleman	<i>dāyaka</i> , donor, giver
<i>soka</i> , sorrow	<i>kāraka</i> , doer of a service
<i>parideva</i> , weeping	<i>saṅghupaṭṭhāka</i> (<i>saṅgha</i> +
<i>upāyāsa</i> , despair	<i>upaṭṭhāka</i>), one who looks after
<i>dukkhakkhandha</i> , aggregate of suffering	the community of monks
<i>anudhamma</i> , conformity to Dhamma	<i>dohaḷa</i> , strong desire

Feminine

<i>Piyanṅara-mātā</i> , Piyanṅara's mother	<i>sota-dhāru</i> , element of hearing
<i>yakkhiṇī</i> , female ghost	<i>dibba-sota-dhāru</i> , divine ear
<i>mahiddhikarā</i> , possession of great	<i>taṇhā</i> , craving
psychic power	<i>vipassanā</i> , insight
<i>mahanubhāvarā</i> , possession of great	<i>pacceka-bodhi</i> , awakening or
splendour or majesty	realisation of a silent Buddha
<i>prī</i> , joy	<i>aṇatti</i> , bidding, order
<i>saddhā</i> , devotion, faith	<i>dakkhiṇā</i> , dedicatory gift
<i>anta-kiriya</i> , ending, putting an end to	<i>Bārāṇasi</i> , the city so known
<i>cārika</i> , travel, long journey	<i>Suppiya</i> , a lady so named

Neuter gender

<i>arahatta</i> , arhatship	<i>veyyākaraṇa</i> , explanation, answer
<i>siras</i> , head	<i>pāṇīya</i> , drinking water
<i>bhaya</i> , fear	<i>araṇṇa</i> , forest
<i>odarikatta</i> , gluttony	<i>kāya-dvāra</i> , channel of body
<i>adhivacana</i> , term, designation	<i>pāpa</i> , evil deed
<i>khādanīya</i> , solid food	<i>ārammaṇa</i> , sense-object
<i>bhojanīya</i> , soft food	<i>ñāṇa</i> , knowledge
<i>jhāna</i> , deep state of meditation	<i>kāraṇa</i> , matter, reason
<i>bala</i> , power	<i>cittakūṭa</i> , a mountain so known
<i>sukha</i> , ease, comfort, happiness	<i>saras</i> , lake, pond
<i>dukkha</i> , suffering, absence of ease	<i>sanniṭṭhāna</i> , determination
<i>domanassa</i> , grief	<i>kāja</i> , pingo, carrying pole
<i>cīvara-kamma</i> , sewing robes	<i>santika</i> , vicinity, nearness

Adjectives

itthannāma, having such as named, thus-named
ābhadhinī (fem.), sick
dukkhita, afflicted, ailing
baḥhagilāna, seriously ill
kuha, cheating
ihaddha, stubborn
lapa, talkative
siṅgin, astute. Lit. having a horn
unnaḷa, proud, arrogant, haughty
asamāhita, not composed, uncontrolled
māmaka, devoted, loving, showing affection
Cātumeyyaka, belonging to the city Cātumā
ārañṇaka, living in forest
abbhuta, amazing, wonderful
nirupadhika, free from attachment to rebirth
akiñcana, having no possession
anañña-posin, not maintaining any other, not keeping a family
Aṭṭhakanāgara, belonging to the city Aṭṭhaka
Pāṭaliputtaka, belonging to Pāṭaliputta
Vesālīka, belonging to Vesali, living in Vesali
paṇṇa, sweet
yajamāna, making offerings, giving alms
puñṇapekkha, looking for merit
opadhika, producing worldly happiness
mahapphala, rich in result, bearing much result
ariya, holy
abhicetasika, depending on higher or Jhanic consciousness
nikāma-lābhin, acquiring at will
akiccha-lābhin, gaining without difficulty
akasira-lābhin, gaining with no trouble
kāpilavatthava, belonging to Kapilavatthu
nava, new
acira-kārāpita, that had not long got built
eka, one, some
ekacca, certain, partly
ekacca-sassarika, eternalistic with regard to certain things.
sassata, eternal
oḷārika, gross

akusala, unwholesome
savitakka, together with initial application of mind
savicāra, together with sustained application of mind
vivekaja, produced by detachment
dukkhotiṇṇa (*dukkha* + *otiṇṇa*), beset with suffering
dukkha-pareta, invaded by suffering
kevala, whole
sambahula, many
niṭṭhitacīvara, (one) who has got his robe made ready
prītisukha, possessed of rapture and ease
dibba, divine
viduddha, purified
arikkanta-mānusaka, surpassing the range of humans, superhuman
attantapa, tormenting oneself
aparantapa, not tormenting another
nicchāra, having no hunger
nibbuta, calmed, quieted, quenched
sukha-paṭisaṃvedin, experiencing bliss
sīt-bhūta, become cooled
brahmabhiṇṇa, that has become Brahma oneself
dhammānudhamma-paṭipanna, (one) who has got into the path of Dhamma
 in its fullness
upekkhaka, neutral, equanimous
sata, mindful
sampajāna, thoughtful, being aware of
seyya, highest, most praiseworthy
pākaṣa, open, known, evident
khema, safe, a lake so named
pasanna, pleased, delighted in

Verbs

sunidheri (*su* + *ni* + *dha*), well buries. pp. *sunihita*
toṣeti (rt. *iṣ*), gladdens
bandhati (*badh*) binds
ānayaṭi (*ā* + *n*) brings. pp. *ānīṭa*
pavisati (*pa* + *vis*), enters. pp. *paviṭṭha*
sannipāṭiṭeti (Causative fr. *sannipatati*), causes to gather together
santappeti (*saṃ* + *iapp*), satisfies
sampavāṇeti (*saṃ* + *pa* + *var*), gives more and more, (lit. causes to refuse)

daddati (rt. *dad*), gives. pp. *linna*, *datta*
santi (prest. plur. of *anti*), there are
paññāpeti (*pa* + *ñap*), declares, states
āhareti (denom. fr. *āhāra*), eats
samādahati (*saṃ* + *d* + *dhā*), composes the mind, concentrates.

pp. *samāhita*

anuyujjati (*anu* + *yuj*) is engaged in, gives oneself up to, pp. *anuyutta*
Nibbāti (*nir* + *vā*), is cooled. pp. *nibbuta*
sīti-bhavati (*sīti* + *bhū*), becomes cool. pp. *sīti-bhūta*
paṭisaṃvedeti (*pati* + *saṃ* + *vid*), feels, experience
paṭipajjati (*pati* + *pad*), gets into, follows. pp. *paṭipanna*
bhāsati (rt. *bhās*), speaks. prest. p. *bhāsamāna*
vitakkayati (*vi* + *rakk*), thinks, considers, reflects
abhinivajjati (*abhi* + *ni* + *vajj*), avoids
rakkhati (*rakkh*), looks after, keeps
gāheri (causative of *gaṇhāti*), causes to obtain
viviccati (*vi* + *vic*), is separated, is secluded. ger. *vivicca*
upasampajjati (*upa* + *saṃ* + *pad*), attains, reaches. pp. *upasampanna*,

ger. *upasampajja*

vihaṣim (aorist 1st pers. sing. of *viharati*) I dwell
otarati (*ava* + *tar*), gets into, pp. *otiṇṇa*, beset with
paññāyati (*pa* + *ñā*), is known
pakkamati (*pa* + *kam*), sets out. pp. *pakkanna*
assosi (rt. *su*, Aorist 3rd pers. sing.) he heard
pivati (rt. *pā*), drinks. pp. *pīta*. ger. *pivita*
upadhāreti (*upa* + *dhar*), reasons out
samādhāyati (*saṃ* + *ni* + *dhā*), determines
neti (*ñ*), leads
vissajjati (*vi* + *sajj*), sends off
āha, he said
Āhartyatu (Optat. pass. 3rd pers. sing. fr. *d* + *har*), may be taken, may be brought

theneti (denom. fr. *thēna*), steals
hoti (rt. *hū*), is. ger. *hūva*
vaḍḍhati (rt. *vaḍḍh*), grows
khipati (rt. *khip*), throws. pp. *khitta*
niggaṇhāti (*ni* + *gah*), subdues, pp. *niggahita*
nibbattetī (*ni* + *vat*), produces, attains
paṭilabhati, obtains. pp. *paṭiladdha*
āvajjati (*ā* + *vajj*), turns over, observes, reflects

aṭṭhāsi (aorist 3rd pers. sing. of rt. *ṭhā*), he stood, he was
pucchati (rt. *pucch*), questions. pp. *puṭṭha*
vimamseti (desider. fr. *man*), thinks over, investigates, considers
paṭippassambhāti (*pati* + *pa* + *sambh*), subsides, is allayed, is calmed
 pp. *paṭippassaddha*
āderi (*ā* + *dā*), takes. ger. *ādāya*
pasādati (*pa* + *sad*), is pleased with. pp. *pasanna*

Indeclinables

<i>bho</i> , O friends, Look here!	<i>aciraṃ</i> , before long	<i>hi</i> , certainly
<i>kho</i> , indeed	<i>sayam</i> , oneself	<i>sāyam</i> , in the evening
<i>attha kho</i> , then, thereupon		

some compounded forms

saṃvegappatta (*saṃvegam patta*)
pacceka-bodhi-ñāṇa, realization of a Pacceka-buddha
paṭiladdhañāṇa (*paṭiladdham ñāṇam yena so*) one who has attained to
 knowledge
vissajjetukāma (*vissajjetum kāmeti*), wish to send off
piṇḍa-bhāva (*piṇḍassa-bhāvo*), the fact that it was drunk up
mitta-dhamma (*mittassa dhamma*), friendship
abhaya-dakkhiṇā (*abhayassa-dakkhiṇā*), gift of security
saṅghupaṭṭhāka (*saṅghassa upaṭṭhāka*), attendant to the community of
 monks

Euphonic combinations

dhammaññeva = *dhammam eva* = *dhammam ye va*
īdubhayam = *īam ubhayam*
aññassāṇattiyā = *aññassa āṇattiyā*
nagaranti = *nagaram iti*
āharīyatā'ī = *āharīyatū iti*
dhamma-vitakkaññeva = *dhamma-vitakkam + eva*
pāṇīyamādaya = *pāṇīyam ādaya*
ito'va = *ito eva*
seyyo'ī = *seyyo iti*
puññaapekkhāna pāṇinam = *puñña-apekkhānam pāṇinam*

Some Phrases

tena kho pana samayena, at that time, on the same occasion
cārikam pakkāmi, he set out for a long journey
vihārena vihāram, from monastery to monastery
pariveṇena pariveṇam, from cell to cell

Exercises

Translate into English:

1. *Eso nidhi sunihito, ajeyyo anugāmiko.* Kh 7.
2. *So bhagavā arahā ceva arahatāya ca dhammam deseti.* Ud 7.
3. *Liṭhannāma bhanṭe bhikkhunṭ ābādhinṭ dukkhitā bāḥagilānā āyasmato Ānandassa pādesu sirasā vandati.* A II 145.
4. *Ye te bhikkhave bhikkhū kuhā iḥaddhā lapā singḥ unnaḥā asamāhitā na me te bhikkhū māmaka.* A II 26.
5. *Tena kho pana samayena āyasmato Raṭṭhapālassa nāti-dāsi ābhīdosikam kummāsam chaddetukāma hoti.* M II 62.
6. *Tena kho pana samayena Cātumeyyakā Sakyā saṇhāgāre sannipatitā hori.* M I 456.
7. *Piyanāka-mātā yakkhinṭ puttakam evam iosesi.* S I 209.
8. *Tam rāga-pāsena ārañṇamiva kuñjaram bandhitvā ānāyissāmi.* S I 124.
9. *Abbhutam vata bho samaṇassa mahiddhikarā mahānubhāvata.* S I 141.
10. *Eso hi te brāhmaṇi brahmadevo nirupadhiko atideva-putto. Akiñcano bhikkhu anañña-poti te so'dha piṇḍāya gharam pavijjho.* S I 141.
11. *Kumbhila-bhayanṭi bhikkhave odarikattassetam adhivacanam.* M I 146.
12. *Attha kho Dasamo gahapati Aṭṭhaka-nāgaro Pāṭaliputtake ca Vesālīke ca bhikkhū sannipātāpetvā paññena khādanīyena bhojanīyena sahaṭṭhā santappesi sampavāresi.* M I 353.
13. *Yajamāṇanam manussānam puñṇapekkhāna pāninam karotamopadhikam puñṇam saṅghe dinnam mahapphalaṃ.* S I 233.
14. *Ariya-sāvako evam catunnam jhānaṇam ābhicetasikānam diṭṭha-dhammasukha-vihārānam nikāma-lābhṭ akiccha-lābhṭ akasira-lābhṭ.* M I 357.
15. *Tena kho pana samayena Kāpilavatthavānam Sakyānam navam saṇhāgāram acira-kārāpitam hoti.* M I 353.
16. *Santi hi bhikkhave eke samaṇa-brāhmaṇā ekacca-sassatikā ekaccam sassatam lokam attānam ca pañṇāpeni.* D I 17.

17. So kho ahaṃ Aggivessāna oḷārikam āhāram āhāretvā balam gahetvā vivicceva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pīti-sukham paṭhamam jhānam upasampajja vihāsim.
M I 247.
18. Idha bhikkhave ekacco kula-putto saddhā agārasmā anagāriyam pabbajito hoti 'otīṇṇo' mhi jātiyā jarā-maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, dukkhotīṇṇo dukkha-pareto, appeva nāma imassa kevalassa dukkhakkhandhassa anta-kiriyā paññāyethā'ti.
M I 192.
19. Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvara-kammam karonti 'niṭṭhita-cīvaro Bhagavā temāsaccayena cārikam pakkamissatī'ti. M I 428.
20. Assosi kho bhagavā dibbāya sota-dhātuyā visuddhāya atikkanta-mānusikeya Bhāradvāja-gottassa brāhmaṇassa Māgandiyena paribbājakena saddhim imam sallāpam katam. M I 502.
21. Katamo ca gahapātayo puggalo neva attantapo nātta-paritāpanānu-yogamanuyutto, yo anattantapo aparantapo diṭṭheva dhamme nicchāto nibbuto sīl-bhūto sukha-paṭisaṃvedī brahma-bhūtena attanā viharati?
M I 412.
22. Dhammānudhamma-paṭipannassa bhikkhuno ayamanudhammo hoi veyyākaraṇāya 'dhammānudhamma-paṭipanno' yanti. Rhāsamāno dhammaññeva bhāsati no adhammam, vitakkayamāno dhammavitakkaññeva vitakketi no adhamma-vitakkam. Tadubhayam ca abhinivajjervā upekkhako viharati sato sampajāno. Iti 81.
23. Tesu eko pāṇiyatthāya agantvā attano pāṇiyam rakkhamāno itarassa tumbato pivitvā sayam araṇṇa nikkhamitvā nahāyitvā ṭhito, 'atthi nu kho me kāyadvārādāhi ajja kiñci pāpam katanti upadhārento thenervā pāṇiyassa pīti-bhāvam disvā saṃvegappatto hutvā ayam taṇhā vadḍhamānā maṃ apāyesu khipissati, imam kilesam niggaṇhissāmi'ti pāṇiyassa thenervā pīti-bhāvam ārammaṇam katvā vipassanam vadḍhervā pacceka-bodhi-ñāṇam nibbattevā paṭiladdhañāṇam āvajjentō aṭṭhāsi. A IV 114.
24. Aha nam Mahāsatto "kiṃ pana tvaṃ samma maṃ attano atthāya bandhi udāhu aṇṇassāṇattiyā" ti pucchitvā tena tasmim kāraṇe ārocite, "kin nu kho me ito va Cittakūḷam gantum seyyo udāhu nagaran"ti vīmaṃsanto "mayi nagaram gate luddaputto dhanam labhissati deviyā dohaḷo paṭippassambhissati Sumukhassa mittadhammo pākaḷo bhavissati, taṇhā mama āṇa-balena Khemañca saram abhaya-dakkhiṇam katvā labhissāmi, tasmā nagarameva gantum seyyo'ti sannīṭṭhānam katvā, luddam "amhe kājenādāya raṇṇo

santikam nehi, sace rājā vissajjetukāmo bhavissati, vissajjessati"ti āha.
JA IV 427.

25. *Tena kho pana samayena Bārāṇasīyaṃ Suppiyo ca upāsako Suppiyā ca upāsikā ubho pasannā honi dāyaka kāraka saṅghupaṭṭhaka. Atha kho Suppiyā upāsikā āramam gantvā vihārena vihāram pariveṇena pariveṇam upasaṅkamitvā bhikkhū pucchati, "ko bhante gilāno, kassa kiṃ dharīyatū?"* ii. Vin I 216.

LESSON 36

Syntax

214.

- (a) A sentence consists of two parts: subject and predicate. The subject may be a noun, an adjective, a participle (declinable), or even an indeclinable particle. There must be concordance between subject and predicate. The subject is always expressed by Nominative Case. The verb i.e. the predicate must always agree with the subject in number and person: *So gacchati* (he goes), *Te gacchanṭi* (they go), *Ahaṃ gacchāmi* (I go), *mayam gacchāma* (we go).
- (b) If the predicate is an adjective or declinable participle, it must agree with the subject in number, gender and case: *So Bhagavā asamo* (the Lord is peerless), *Buddho loke uppanno* (the Buddha has appeared on the earth).

215. Nominative Case

- (a) The Nominative case is used just to express the stem (or the crude form of a noun): *Buddho* (the stem Buddha). The Nominative is used to express the subject as mentioned in the foregoing explanation No. 214.
- (b) Vocative Case is used only in addressing somebody: *Bhikkhave* (O Monks).

216. Accusative Case

- (a) The Accusative Case is used to express the direct object of a verb or of a participle in active voice: *Buddho dhammam desesi*, *Buddho dhammam desitvā* (the Buddha expounded the Dhamma).
- (b) The Accusative Case expresses even the goal of motion: *Puriso gāmam gato* (the man has gone to the village).

- (c) The Accusative Case expresses the duration of time and the extension of space: *Satta me vassāni lohita-kumbhiyaṃ vutthāni* (I lived seven years in a vessel of blood [womb]). Ud 17.
Ābhā yojanaṃ phuḍa ahosi (the light had spread about a league). D II 175.
- (d) The verbs 'seti' (lies down), 'tiṭṭhati' (stands), *vasati* (dwells) *sīdati* (sinks) and the like compounded with the prefixes *adhi*, *anu*, *ā* and *upa* govern Accusative Case.
Pāpaṇiko kammanāṃ adhiṭṭhati (the shopkeeper attends to [his] work), *Mañcaṃ abhinisīdati* (he sits down on a bed). Vin IV 46.
Gharaṃ āvasanto (dwelling in a house). S I 42.
Saggaṃ lokaṃ upapajjati (he is reborn into the heaven world). A I 9.
- (e) The prefixes 'adhi' and 'pati' stand as prepositions governing Accusative Case.
- (f) The Indeclinables *anto*, *tiro*, *abhito*, *parito*, *samaṇā*, *dhi*, *vinā*, *antarā*, *uddissa*, *upanidhāya*, *paṭicca*, *āgamma*, *ārabbha* and the like govern Accusative Case: *Anto gāmaṃ* (inside the village). D II 273.
tiro pabbataṃ (across the mountain). A II 290.
uyyāna-bhūmiṃ abhito (by the grove). V V 59; *Parito gāmaṃ* (round the village). Kacc.; *Samaṇā Vesālīṃ* (round about Vesālī). D II 98; *Dhi bāmaṇassa haṇḍaraṃ* (shame on him who kills a Brahman)! *vinā*. See Lesson 14 No. 52.

Antarā ca Nālandaṃ antarā ca Rājagahaṃ (between' Nālandā and Rājagaha) D I 1. *Bhagavaṇaṃ uddissa* (on account of the Lord) M III 238. *Himavaṇaṃ pabbata-rājaṃ upanidhāya* (Compared with the Himalayas the lord of mountains) M III 177. *Na ca Pūraṇaṃ Kassapaṃ sāvakā upanissāya viharanti* (and the disciples do not live in dependence on Pūraṇa Kassapa) M II 3. *Pāsāṇa-piṭṭhiṃ nissāya* (on the top of a rock) J I 167. *Sāvatthiṃ nissāya* (near Savatthi), *Rājānaṃ nissāya* (depending on the king) J I 140. *Anukampaṃ upādāya* (out of pity) D I 204. *Kālaṃ ca samayaṃ ca upādāya* (according to time and convenience) D I 205. *Manussalokaṃ upādāya* (Compared with the world of men) PVA 268. *Cakkhuṃ ca paṭicca rūpe ca* (because of eye and the visible objects) M I 259. *Kimāgamma kim ārabbha* (depending on what) D I 13.

'Note that when the nouns are given expressing both the places the word 'antarā' precedes each word.

- (g) The verbs 'agghati, arahati' and 'paṭibhāti' govern Accusative Case: *Kalam nāgghati soḷasim* (it is not worth a 16th part). It 19.
Na so kāsāvam arahati (he does not deserve a monk's robe). Dh 9.
Paṭibhāti maṃ Bhagava (it is revealed to me, Lord). S I 189.
The dative singular of nouns 'dassana' and 'yācana' govern Accusative Case: *Bhagavantam dassandya* (for seeing the Lord).
Ud 1.
Akālo 'dāni Tathāgataṃ yācandya (it is not the time for asking the Tathāgata). D II 115.
- (h) The Accusative singular of the substantives of the neuter gender is used as adverbs: *Sukham supati* (he sleeps happily). A IV 150.
Caranti visame samam (they walk on the uneven with an even stride). S I 4.

Cognate object.

There are two kinds of Cognate objects, one formed from the same root with the verb and the other formed from another verb but having the same meaning: *Idam pure cittam acāri cārikam* (this mind went formerly wandering about). Dh 326.

Gahapati jaṅghā-vihāram anucaṅkamamāno (the householder pacing up and down and roaming about on foot). M I 359.

Some verbs take two accusatives. See Lesson 31 No. 167.

217. Instrumental Case.

- (a) Instrumental Case expresses the instrument with which or by means of which an action is performed: *Cakkhunā rūpaṃ disvā* (seeing a visible form with the eye). D I 89.

Yānena gantvā (having gone by means of a vehicle). D I 89.

The agent of an action expressed in passive construction is put in Instrumental Case: *Vuttam hetam Bhagavatā* (this has been said by the Lord). It 1.

- (b) Indeclinable particles 'saha, saddhim, vinā, aññatra' and the adjectives 'sama, sadisa' and the like govern Instrumental Case. *Bhikkhu-saṅghena saddhim* (together with the company of monks). D I 1.

Isidāsiyā saha na vaccham (I will not live with Isidāsi). Th II 414.

Vinā daṇḍena (without a stick). Vin II 132.

Aññatra Tathāgatena (without the Perfect One). Dh. A III 80.

Rāgena samo aggi nāma natthi (there is no fire like lust).

DhA III 261.

- (c) The words that express defects in limbs govern Instrumental Case: *Akkhindā kāṇo* (blind of one eye). Kacc. 339.
Pādena khaṇṇo (lame of one foot). Pug.A 227.
- (d) The family name governs the Instrumental Case: *Bhagavā, mārisa khattiyo jāriyā...gottena Gotamo* (the Lord, dear sir, is a Warrior by caste and Gotama by family). D III 51.
- (e) The direction in which something exists is also expressed by Instrumental Case: *Uttarena Kapivanto* (the city Kapivanta is situated in the north). D II 201.
Yena Uttarakurū rammā (where lies the beautiful Uttara-Kuru). D II 199.
- (f) The words expressing the direction is put in Instrumental Case followed by a noun in Accusative Case: *Uttarena Setavyaṃ* (to the north of Setavya). D II 316.
- (g) The vehicle one goes by is expressed in Instrumental Case: *Yānena ganvā* (having travelled by chariot). D I 39.
- (h) The words *aṭṭiyati, harāyati, jigucchati* and the like are used with the nouns in Instrumental Case: *Iddhi-pāṭihāriyena aṭṭiyāmi harāyāmi jigucchāmi* (I loathe, abhor and am ashamed of the wonder of manifestation). D I 214.
- (i) The time during which something happens is expressed by Instrumental Case: *Tena samayena Buddhō Bhagavā Neraṇḍjarāyaṃ viharati...* (during that time the Lord Buddha was staying nearby the river Neraṇḍjarā). Vin I 1.
- (j) To express the 'proper time' the Instrumental Case is used: *Kālena Dhamma-savanam* (Listening to the Dhamma at the proper time). Kh 3.
- (k) The words that express priority is put in Instrumental Case: *Māsena pubbe* (a month before). Kaccāyana.
- (l) The word '*attho*' governs Instrumental Case: *Puṇṇena attho mayham na vijjati* (I do not want merit). Sn 431.
- (m) The Instrumental singular of '*attan*' is used in the sense of Nominative: *Attanā 'va attānam sammannati*. Vin I.
- (n) The particular attribute, state, condition or a thing with which one is equipped is put in Instrumental Case: *Paribbājakam idaṇḍena addakkhi* (he saw the wandering ascetic equipped with a tripod). Kaccāyana.
- (o) The seed that is sown is expressed by Instrumental Case: *Tilehi vapati* (he sows sasame). Kaccāyana.

- (p) "At what price" is expressed by Instrumental Case: *Satena kño dāso* (a slave bought for a hundred pieces). JA I 64.
- (q) The agent of the action expressed by the particles *sakkā*, *labbhā* and the like is expressed by the Instrumental Case: *Na hi sakkā supantena koci attho pāpunitum* (a sleepy man is not capable of attaining any sort of success). Sn A 338.
Na labbhā taya pbabbajitum (you cannot enter the Order of monks). JA I 64.

218. The Dative Case.

- (a) The Dative Case expresses the person or thing to whom some thing is given, some thing is due and for whom some thing is done.
 E.g. *Āgamsukassa dānam deti* (he gives gift [food] to a guest). A III 41.
- (b) The verbs '*silāghate*, *hanute*, *sapate*, *kujjhati*, *dubbhati*, *aparajjhati*, *paṭissunāti*, *āroceri*, *paṭivedayati*' and the words '*alam*, *namo*, *sorhi*' and '*svāgataṃ*' govern the Dative Case:
Buddhassa silāghate (he praises the Buddha). Kacc. 327.
Hanute mayham eva (he hides from me). Kacc. 327.
Mayham sapate (he reviles me). Kacc. 330.
Mā ca kujjhāttha kujjhatam (rage ye not against them that rage). S II 240.
Rājā Ajātasattu adubbhanassa dubbhati (king Ajātasattu is hostile to him who is not hostile). S I 85.
Kim pana te Ambaṭṭha Sakyā aprajjhum (What, Ambaṭṭha, have Sakyas offended you)? D I 91.
Bhikkhū Bhagavato paccassosum (the monks answered the Lord in assent). M I 1.
Bhagavato kalam ārocesi (he announced the time to the Lord).
Paṭivedayāmi kho te mahārāja (I make known to you, great king). S I 101.
Alam antarāyāya (it is strong enough to be an obstacle). M I 130.
Alam te vipparisārāya (you have need for remorse). Vin II 250.
Namo tassa Bhagavato (May my adoration be to the Lord)!
Sorhi bhavissati raṇṇo (the king will go safe). D I 96.
Svāgataṃ bhante bhagavato (welcome to the Lord, revered sir). D I 179.

- (c) The indirect object is put in the Dative Case. *Kulaputtassa Bhagavā anupubbī-kathaṃ kathesi* (the Lord talked the progressive talk to the young gentleman).
The verbs that express the feeling of pleasure, anger or jealousy govern Dative Case.

219. Ablative Case

- (a) The Ablative Case answers the question "from where or from what?"
It denotes separating point (the point of separation):
So Suppārakaṃ pakkāmi (he departed from Suppāraka). Ud 17.
So agārasmaṃ anagāriyaṃ pabbaji (he went forth from home to homelessness).
Kacchehi sedā muccanti (sweat exudes from the armpits). It 76.
Avijjā-paccayā saṅkhārā (from or because of ignorance saṅkhāras arise).
- (b) The Ablative Case expresses the thing from which one is restrained and from whom one hides: *Sāno bhojanaṃ vārenti sūkare* (dogs drive off swine from their crib). S I 176.
Upajjhāyā antaradhāyati sisso (the pupil plays truant from the preceptor). Kaccāyana.
- (c) The Comparative adjective governs Ablative: *Sīlaṃ eva sutā seyyo* (good conduct is higher than learning). JA III 194.
Ayam eva tato mahantataro kaṭaggaho (this is the winning throw Greater than that). M III 178.
- (d) The particles 'uddham' (upward), *adho* (below), *ārā*, *ārakaṃ* (far), *oram* (within), *vinā* (without), *yāva*, *ā* (as far as), *purā* (before), *aññatra* (except), *param* (after)' govern Ablative Case:
Uddham paḍa-talā adho kesa-maṭṭhakaṃ (from the soles of the feet below upward to the crown of the head). D II 203.
Ārā te āsavakkhayaṃ (they are far from the destruction of passions). DH 253.
Ārakaṃ saṅghamaṃ (far from the Order). Vin II 239.
Oram vassa-satā pi mīyati (even within hundred years does one die). Sn 804.
Ā brahma-lokaṃ (as far as the Brahma-world). Kuhn KS 23.
Yāva brahma-lokaṃ (as far as the brahma-world). Vin I 12.
Purā aruṇā (before dawn). Vin IV 17.
Kim aññatra adassanaṃ (what else but from not seeing). S I 29.
Param maraṇaṃ (after death). S I 94.

- (e) The verbs '*pabhavati*', the particle '*saha*' and the participles '*sutam*' and '*paṭiggahitam*' govern Ablative Case:
Upadhi-nidānā pabhavanti dukkhā (ills come to be because of Upadhis, ills arise from Upadhis). Sn 364.
Saha parinibbānā Bhagavato (at the very moment of the passing away of the Lord). D II 157.
Saha vacanā ca pana Bhagavato (as soon as the Lord told that). Ud 16.
Sammukhā'va sutam sammukhā paṭiggahitam samanassa Gotamassa (From the recluse Gotama himself have I heard and accepted). M III 207.
- (f) The Ablative form of '*sa-hattha*' is used in place of its instrumental form: *Sahatthā santappesi* (he with his own hand, served and satisfied the monks). M I 353.

220. Genitive Case

- (a) The Genitive Case answers the question "Whose?":
Anāthapiṇḍikassa ārāme (in the grove of Anāthapiṇḍika). S I 1.
- (b) The agent of the action denoted by a passive past participle or a Gerundive is expressed by the Genitive Case:
Yāvadeva anāthāya natam bālassa jāyati (that which is learnt by the unwise is conducive to his own destruction). Dh 72.
Kalyāṇamittassetam Meghiya bhikkhuno paṭikankham (it is to be expected, Meghiya, by a monk who provides with good friends). Ud 36.
- (c) The adjectives '*kusala*, *kovidā*, *kevalin*, *sadisa*' and the like govern Genitive:
Kusalā nacca-gītassa (clever in dancing and singing). Kaccayana.
Dhammassa akovidā (not skilled in the Dhamma). S I 162.
Maggāmaggassa kovidā (skilled in right and wrong ways). Sn 627.
brahmācariyassa kevali (perfected in Higher life). A II 23.
Sadiso me na vijjati (there is nobody equal to me). Vin I 8.
- (d) Agent-nouns (or adjectives ending in the suffixes *-aka*, *-āvin*, *-in* and *-tar*) govern Genitive:
Ariyānam upavāḍakā (scoffers at the Holy Ones). M I 1.
Ariyānam adassāvi (having not seen the Holy Ones). M I 1.
Lābhī annassa pānassa (one who receives food and drink). S I 95.
Kilamāthassa bhāgi (coming in for distress). S II 265.
Yaññassa yājeta (one who officiates for him at the sacrifice). D I 143.

N.B. Nouns formed by means of the suffix *-īar* govern also the Accusative Case. See Lesson 23 No. 95

- (e) The verbs like *pūراتि*, *dussati*, *apamaññati*, *īassati*, *bhāयति* governs Genitive:

Pūरति bālo pāpassa (the fool becomes full of evil). Dh 121.

Yo appaduṭṭhassa narassa dussati (whoever offends a harmless person). Dh 125.

Mā'pamaññetha puññassa (let no man think light of good). Dh 122.

Sabbe īasanti daṇḍassa: sabbe bhāयanti maccuno (all tremble at punishment, and all fear death). Dh 129.

- (f) Action-nouns (abstract nouns formed from verbal roots) govern Genitive Case: *Sabba-pāpassa akaraṇaṃ* (not doing any evil deed). Dh 189.

Evameva purāṇānaṃ sahāyānaṃ ahu saṅgamo (such was this meeting of the ancient friends). S I 60.

Taṇhānaṃ khayānaṃ (the waning of craving). M I 6.

- (g) The words denoting measure govern Genitive:

Hiraṇṇa-suvaṇṇassa puñjaṃ (a heap of bullion and gold). M II 63.

- (h) The words denoting the compass and those expressing manners govern Genitive. The words '*antarā*, *antarena*, *sammukhā*, *santike*, *accayena*, *avidūre*' govern Genitive:

Uttaraṃ nagarassa (to the north of the city). D II 160.

Pācīnato Rājagahassa (to the east of Rājagaha). D II 263.

Purāthimato nagarassa (to the west of the city). D II 161.

Antarena yamaka-sālānaṃ (between the twin Sal trees). D II 137.

Antarā saithīnaṃ (between the thighs). Vin II 161.

Tassa me saṅghassa sammukhā sutāṃ (from the presence of the company of monks have I heard). D II 124.

Santike maraṇaṃ tava (near thee hovers death). Sn 426.

mamaccayena (after my death). D II 154.

Tassā rattiyaṃ accayena (at the end of that night). D II 27.

Tinnaṃ māsaṇaṃ accayena (at the lapse of three months).

Bhagavato avidūre (not far from the Lord). S I 18.

The collective whole, of which a part is pointed, is denoted by Genitive:

Tinnaṃ kammaṇaṃ mano-kammaṃ sāvajjatarāṃ (of the three deeds the deed of mind is the most blamable). M I 373.

Kiṃ sippānaṃ aggaṃ (Which of crafts is chief)? Ud 31.

Cāruddasī pañcadasī aṭṭhamī ca pakkhassa (the 14th, 15th and 8th of the half-month). M I 20.

Telassa yāvadaṭṭham pīvirvā (having drunk oil as much as he could). Ud 14.

Katī jāgaratam suttā (how many of the awake are sleepy)? S I 3.

Etesam gandha-jātānam sīla-gandho anuttaro (among all these varieties of perfume the perfume of virtue is the supreme one). Dh 55.

- (i) Genitive Absolute. Both the subject and the participle which is the predicate of the clause are put in Genitive Case. This construction is called Genitive Absolute. See Lesson 23 No. 96.

221. Locative Case

- (a) The Locative case answers the question "where and when":

Bhikkhū abbhokāse caṅkamanti (monks are walking up and down in the open air). Ud 7.

Bhagavā Anāthapiṇḍikassa ārāme viharati (the Lord is staying in the Anāthapiṇḍika's grove). S I 1.

Mam eva tasmim samaye anusasareyyātha (Do ye on that occasion call me to your mind). S I 219.

Ayam hi devaputto pubbe manussa-bhūto samāno (this son of Deva being yet a man in former days). S I 232.

- (b) The object of doubt, fear, love, delight, conviction, respect, sympathy, pity, compassion and infliction of pain or harm are expressed by means of Locative Case: *Buddhe kaṅkhati* (he has doubt about the Buddha). M I 101.

Stho'va saddesu asantasanto (not feeling fear of sounds like a lion). Sn 71.

Rūpe sneham na kubbaye (one should not dote on visible object). Sn 94.

Buddhe pasanno (convinced of the Buddha or having faith in the Buddha). S I 35.

Saṅghe ca tibbagāravo (and having deep respect for the Order). S I 35.

Aṭṭhi me tumhesu anukampā (I have sympathy for you). M I 12.

Yo...adaṇḍesu dussati (Whosoever offends against the harmless). Dh 137.

- (c) The Locative Case is used in expressing the object of touching, seizing, stinging, offending and kissing:

Ghaṭṭkāro...Jotipālaṃ kesesu parāmasirvā (Ghaṭṭkāra touching Jotipāla on his hair). M II 47.

Coramaṃ cūlāya gaṇhirvā (having seized the thief by the top-knot). Dha I 294.

Chabbaggiya bhikkhū gāvmaṃ viṣaṇesu pi gaṇhanti (the monks of the group of six catch hold of cows even by their horns). Vin I 191.

Naṃ seṭṭhī sīse cumbirvā (the guild-master having kissed her on the head). DhA I 190.

Tassa so alagaddo hatthe vā bahāya vā aññatarasmim vā aṅgapaccanṇe ḍaseyya (the water-snake might bite him on his hand or arm or another part of his body). M I 133.

Pacceka-buddhe aparajjhivā (having offended the Silent Buddha). PVA 263.

Puttesu dāresu ca yā apekhā (fond of sons and wives). Sn 39.

- (d) The sense 'amidst' or 'among' is also expressed by the Locative Case:
Evamaṃ nindā-pasaṃsāsu na samiñjanti paṇḍitā (the wise will falter not amidst praise and blame). Dh 81.

Danto seṭṭho manussesu (best among men is the tamed man). Dh 321.

- (e) The person under whom one studies or practises virtues, whom or which one treats, towards whom one behaves, at which one is clever and from which one disappears are expressed by Locative Case:

Bhagavati brahmācariyaṃ carissāmi (I will live the Higher life under the Lord). M I 426.

Kathaṃ mayaṃ bhante Tathāgatassa santre paṭipajjāma (how should we treat the remains of the Perfect One)? D II 141.

Dvīsu bhikkhave sammā paṭipajjamāno paṇḍito...bahum puññaṃ pasavati (the wise man who behaves rightly towards two persons begets much merit). A I 90.

Santesu vipapaṭipajjanti (they wrongly behave towards living beings). S I 74.

Kusalo vṃāya tantissare (were you clever at the lute's stringed music)? Vin I 191.

Suddhāvāsesu devesu antarahito (having vanished from the Deves of Pure Abodes). S I 26.

- (f) The cause also is expressed by Locative Case:

Omasa-vāde pācittiyaṃ (on account of insulting speech there is the offence of expiation). Vin IV 6.

- (g) In expressing the sense 'in regard to', 'with regard to', 'as regards' or 'with respect to', the Locative Case is used:
Pubbe ananussutesu dhammesu cakkhum udapādi (the vision arose in me in regard to things not heard by me before). S II 7.
- (h) The Locative Absolute. Just as in the case of Genitive Absolute, here too, both the subject and the participle are put in the Locative Case. This construction is called Locative Absolute. See Lesson 23 No. 97.
parinibbute Bhagavati (when the Lord passed away).
Acira-pakkantesu...jaṭilesu (not long after those ascetics of matted hair had gone by). S I 78.
Bhagavatā olārike nimitte kayiramāne (even when so broad a hint was being dropped by the Lord). UD 65.
Sāriputtassa vanne bhaṇṇamāne (while the praise of Sāriputta was being uttered). S I 64.

Adjectives

222.

- (a) As has already been said, an adjective agrees with the noun it qualifies, expressed or understood, in gender, number and case:
Pāpakā akusalā dhammā uppajjanui (the mean and unwholesome states rise up in mind). A I 14.
- (b) Adjectives are used as nouns and take the case-endings just as nouns do: *Samvāsena kho mahārāja sīlaṃ veditabbam, taṃca kho paṇṇavatā no duppaṇṇena* (it is by living together with a person that one should learn his moral conduct...and that is only if one is wise and is not unwise). S I 78.
- (c) The numeral adjectives differ somewhat from the ordinary adjectives. Read Lessons 30 No. 151.
 The noun connected with a comparative adjective is put in the Ablative Case: *Mānusakehi kāmehi dibbā kāmā abhikkantatarā paṇṇatarā ca* (the heavenly pleasures are more pleasing and more excellent than human pleasures). M I 505.
- (d) An adjective of superlative degree governs a noun in the Genitive or Locative: *Virāgo seṭṭho dhammānaṃ* (passionlessness is the best of mental states). Dh 27. *Danto seṭṭho manussesu* (the tamed one is the best among men). Dh I 321.

Pronouns

223.

- (a) The personal pronoun of the third person i.e. *ta(d)* is declined in all the three genders. Frequently it appears in sentences as an adjective qualifying the noun it is connected with:

So bhikkhu jahāti ora-pāraṃ (that monk quits bounds both here and you). Sn 1.

The personal pronoun of the first person is the same in all the three genders: *Kasmā maṃ amma rodasi (ivaṃ)* (mother, why do you mourn me). Th I 44.

Te (by thee, to thee, thy), *me* (by me, to me, my), *vo* (you, by you, to you, your) and *no* (us, by us, to us, our) are enclitics and are always placed after a word:

Puttā matthi (puttā me aṭṭhi) (I have children). Dh 6.

āmanayāmi vo (I exhort you). D II 156.

- (b) The Relative pronoun *ya(d)* agrees with its antecedent in number and gender. Its Case is determined by the other parts of the sentence:

Ye āsavā sankilesikā, pahṇā te Tathāgatassa (those cankers that had to do with the defilements...those have been got rid of by the Tathāgata). M I 464.

(So) *yena saṅgho attamano hoti taṃ karomī 'ti āha* (he said, "I will do what I can to please the Order"). M I 443.

Yā imasmim janapade janapada-kalyāṇī, taṃ icchāmi (I long for the most beautiful woman in this district).

- (c) When the Relative pronoun '*ya(d)*' is repeated it expresses the sense 'whosoever' or 'whatsoever', and the correlative pronoun also is repeated: *So yena yena icchati tena tena gacchati, yattha yattha icchati tattha tattha tiṭṭhati* (Wherever he likes [to go] there he goes and wherever he likes [to stand] there he stands). S II 271.

- (d) Sometimes the relative pronoun is followed by the indefinite pronoun to express the senses 'whosoever, whatsoever' and 'any whatsoever':

Yo hi koci bhikkhave ime satipaṭṭhāne evaṃ bhāveyya satta vassāni (whosoever, monks, should thus develop these four applications of mindfulness for seven years...). N I 63.

Yaṃ kiñci sithilaṃ kammaṃ (whatever perfunctory deed). Dh 312.

Yassa kassaci bhikkhuno ime pañca ceto-khilā pahṇā (by whatever monk these five forms of mental barrenness are got rid of). M I 103.

- (e) Sometimes the Relative Pronoun is followed by an Interrogative pronoun with the particle 'vā': *Yo vā ko vā* (whosoever).
- (f) Relative Pronoun followed by a Demonstrative Pronoun expresses the sense 'whatever' or 'whichever' and when the particle 'vā' follows each of them, it expresses the sense "this or that" or "ordinary". *Yo vā so vā yakkho* (an ordinary Yakkha). S I 160.
- (g) There are three kinds of Demonstrative Pronouns, namely, *ta(d)*, *eta(d)* and *idaṃ*. They are used in sentences both as pure pronouns and pronominal adjectives as well.
Frequently we meet in the text the constructions *so ahaṃ*, *so tvaṃ*, *Ayamahaṃ*, *eso'haṃ*, *taṃ maṃ*, *tassa mayhaṃ* and the like. In such phrases the preceding pronoun expresses the sense "aforesaid". Thus '*so ahaṃ*' means "I (being such as mentioned before)": *So ahaṃ vicarissāmi gāmaṃ gāmaṃ nagā nagāṃ* (I who have understood the doctrine as mentioned before, will now go from village to village and from city to city [or from mountain to mountain]). S I 215.
- (h) Sometimes the pronoun '*eta(d)*' or '*idaṃ*' preceded by '*ta(d)*' emphasizes the sense of the succeeding pronoun: '*So eso*' or '*so ayaṃ*' (this very same person).
- (i) In some places '*eta(d)*' expresses the sense 'there' while '*eta*' or '*idaṃ*' the sense 'here':
So dārako gacchati (there the boy goes). *Eso (ayaṃ) dārako āgacchati* (here the boy comes).
- (j) The Demonstrative Pronoun being repeated gives the sense 'several' or 'various':
Taṃ taṃ kāraṇaṃ āgamma (concerning this or that [or various incidents]). Dh A I 1.

Verbs

124

- (a) There are six Tenses and three Moods in Pali. Tenses are Present, Aorist, Imperfect Past, Future and Conditional.
Moods are: Indicative, Imperative and Optative. There is also a Future Imperative very seldom met with, which is included in the Imperative Mood itself.
- (b) The Indicative Mood expresses three kinds of statements, namely, affirmation, negation and interrogation. When expressing a negation or interrogation no auxiliary verb is used as in English. Simply by

using a negative particle like 'na', a sentence turns Negative. By putting emphasis on a word (in conversation), or by using an Interrogative pronoun or adverb an expression becomes interrogative. Affirmative: *Bhagavā Sāvatthiyam viharati* (the Lord stays in Sāvatthi) Negative: *so paṭhavim na maññati* (he does not think in a wrong way of Extension). M I 3.

Interrogative: *Kāya-dandan'ti Tapassi vadesi* (do you say 'wrong of body', Tapassi)? M I 372.

Santi te evarūpā ābādhā (have you diseases like these)? Vin I 72.

Ko pana bhante heru (what is the cause, revered sir)?

Api nu naṃ brāhmaṇā manie vāceyyum vā na vā (would the brahmins teach him their Verses or not)?

Kattha'dāni so Bhagavā viharati (where is the Lord staying now)?

- (c) The Present Tense in Pali corresponds to the Present Tense, Present Continuous Tense and the Historical Present in English.

Present Tense: *Sadiso me na vijjati* (there is none like me). Vin I 7.

Present Continuous: *Gacchāmi Kāsinaṃ puram* (I am going to the city of Kāsis). Vin I 7.

- (d) The Present Tense expresses also an existing fact: *Na hī verena verāni sammāruddha kudācanaṃ* (hatreds are never calmed down by returning hatreds). Dh 5.

- (e) Even both the nearest past and nearest future are also expressed by the Present Indicative:

Gambhīram bhāsati vācam (you have just spoken a word of deep meaning). S I 35.

Kāyassa bhedaṃ duppaṇṇo nirayaṃ so upapajjati (at the body's wreck that foolish person will go to a state of misery). Dh 140. (This was said referring to a person nearing his death).

- (f) Though there are three kinds of Past tenses, the Aorist is the one most frequently used to express all kinds of past incidents. The Past Imperfect is less frequent. The Past Perfect (*Parokkhā*) is not met with in the Pali Canon except the verb 'babhūva' in the verse: *Tatthappanādo tumulo babhūva* (there arose a loud tumult). J VI 282.

- (g) The forms 'aha, ahu' and 'ahamsu' are frequently met with. But they are regarded by ancient Pali Grammarians as the forms of Aorist Tense. The much later Pali classics are rich in forms of Past Perfect.

- (h) The Future Indicative generally expresses an action to be performed in the time yet to come. It is used also in the sense of "can" or "must". *Ayam mahesakkhāya devatāya adhiggaṇṇo bhavissati* (this tree must be tenented by a powerful tree-spirit). DhA I 3.

- (i) The Imperative is used to denote a command, entreaty, blessing, curse, request and aspiration. Read Lesson 6. No. 18.
- (j) The Optative denotes the sense of a hope, prayer, wish, condition probability, capability permission etc. Read Lesson 7. No. 23.
- (k) "The Conditional tense is used to express the past condition with, implied impossibility or supposition, contrary to facts. It is used both in protasis and apodosis." (*Pali grammar* by H. H. Tilbe)
See Lesson 27.

Participles

225.

- (a) The Participles are of two kinds, declinable and indeclinable. The Gerund is indeclinable and is also called Indeclinable Past Participle by some Grammarians. All other participles are declinable. They include Present participles, declinable Past participles and Gerundives or Future Passive Participles.

The Declinable participles present, past or future are all of the nature of adjectives and are inflected in the gender, number and case of the nouns which they refer to. The past participles and the Gerundives are also used in sentences predicatively. The Present participle of Pali corresponds to the same in English ending in '-ing'. It may be translated into English using the word "while" or "whilst" Sometimes the Present participle is used substantively and is to be translated beginning with "he who" or "that which".

So dibbena cakkhundā...satte passati cavamāne upapajjamāne (he, by the Deva-vision...sees beings who are passing hence and uprising there). M I 358.

- (b) The present participle is also used in the sense of a potential verb and when translating into English the conjunction "if" should begin the clause. *Idha panekacco gilāno labhanto sappāyāni bhojanāni no alabhanto...vutthāsi tamhā ābādha* (here again there is a patient that recovers from his illness, if he gets proper diet...but not if he does not get it). Pug 20.
- (c) The past participles both active and passive, apart from acting as a real past participle, frequently play the part of a past verb (either as Aorist, Imperfect Past or Past Perfect), and agree with the subject of the sentence (or the clause) in gender, number and case. This is the predicative use of the past participles.

- (d) Sometimes the verb '*hoti, ahosi, hessati, hotu*' or any form or the verb formed from the root '*hū*' or '*bhū*' may follow the declinable participle, relevant to the sense it expresses: *Dasma gahapati Pāṭaliputtam anuppatto hoti* (the householder Dasama has arrived at Pāṭaliputta). M I 354.

Āsanāni Paññattāni honti (seats have been prepared). M I 354.

- (e) Some declinable participles are used as nouns as well as adjectives. The '*buddha*' and '*sugata*' are past participles. '*Buddha*' means 'awakened' but is used as a noun. '*Sugata*' means 'gone well' and is used as an epithet of the Buddha and sometimes as an adjective.

Some more Examples:

Attano'va avekkheyya katāni akatāni ca (one should take notice of what one has done or not done). Dh 50.

Atthi bhikkhave ajātam abhūtam akātam asaṅkhatam (there, monks, is a not-born, a not-become, a not-made, a not-compounded). Ud 80.

Mahant (great), *bhavant* (dear, friendly) and *sant* (a good person) are some participles used as adjectives and as nouns.

'*Mahant*' is the present participle formed from the root *Mah* (to worship).

'*Bhavant*' is the present participle from the root *bhū* (to become, to grow).

'*Sant*' is the present participle formed from the root *as* (to be).

- (f) A Past Participle is also used as an abstract noun: *Nissitassa calitam, anissitassa calitam natthi* (there is wavering for him who has clung, but for him who has not clung to, there is no wavering). Ud 81.

- (g) The declinable Past Participle is also used as a gerund: *Ekamantam ihitā kho sā devatā Bhagavantam etadavoca* (that deity, having stood aside, said this to the Lord). S I 1.

Attha kho tā devatāyo...siddhāvāsesu devesu antarahitā Bhagavato purato pāturahamsu (then those gods, having vanished from among the gods of the Pure Abodes appeared before the Lord). S I 26.

- (h) The agent of the action denoted by the Past Participle Passive may be put either in the Instrumental Case or in the Genitive Case:

Bhotā Gotamena sammā bhikkhu-saṅgho paṭipādito (the Order of the monks has been led properly by the good Gotama). M I 339.

Sāvatthiyā avidūre aññatarassa pūgassa āvasatha-piṇḍo paññatto hoti (alms food has come to be prepared in a public rest house near Sāvatthi by some guild). Vin IV 60.

Gerundives

226.

- (a) Gerundives are used in the same way as the Passive Past Participles. They express the sense of fitness, propriety, obligation, necessity or capability. They are to be translated using the verbs "is to be", "ought to be", "should be", and occasionally "can be", "could be", "may be" or "might be".

Apāṇātipātāṃ nissāya paṇātipāto pahātabbo (through not onslaught on creatures, onslaught on them should be got rid of). M I 360.

Like Adjectives, Gerundives agree with the nouns they refer to in gender, number and case. They even act the part of the predicate with the agent either in Instrumental or Genitive case. They are sometimes used impersonally and put in the neuter gender and singular number. They are used also as neuter nouns:

Antarā-magge nadi taritabbā hoti (on the way there is a river to be crossed). Vin IV 64.

Arañṇakenāpi kho āvuso Moggallāna ime dhammā samādhāya vattitabbā pageva gāmantā-vihārīnā (these things, venerable Moggallāna, are certainly to be taken up and practised by a monk living in a forest, all the more by one staying near a village). M I 473.

Katam karāṇīyam (what is to be done has been done). M I 23.

Dasamo gahapati Pāṭaliputtam anuppatto hoti kenacideva karāṇīyena (the householder Dasama has arrived at Pāṭaliputta on some business or other). M I 349.

Infinitives

227. The Infinitive in Pali expresses the sense "for the purpose of", "in order to", or "for". It corresponds to the infinitive in English language and involves the sense of the Dative Case.

This is used with verbs or participles which imply a wish or desire. The agent of the action denoted by an infinitive is the same as that of the verb or the predicative participle. Mostly the Infinitive is used in a sentence in connection with the verbs 'arahaṭi' (he deserves), 'sakkoti' (he is able) and 'icchaṭi' (he wants) and those of similar meaning:

So na sakkuneyya Gangāya nadiyā tiriyaṃ bāhāya sotam chervā sotthindā pāram gantum (he would not be able, having cut across the stream of the river Ganges using his arms, to go safely beyond).

M I 435.

Īcchāma mayaṃ mārisa Nimiṃ rājānaṃ daṭṭhuṃ (we wish, good sir, to see the king Nimi). M I 78.

Na'dāni sukaraṃ amhehi lābha-sakkāra-siloke pariccajituṃ (it is not easy for us now to give up gains, honours and fame). M I 524.

Khattiyo pi hi pahoti asmiṃ padese...mettaṃ bhāvetuṃ (On this supposition, a noble, too, is capable of developing a mind of friendliness). M I 151.

Āciṇṇaṃ kho paṇetaṃ Buddhānaṃ Bhagavanānaṃ āgantukehi bhikkhāhi saddhiṃ paṭisammudituṃ (now it was the custom of the Lords, Awakened Ones, to exchange friendly greetings with the monks coming from a distant place). Vin IV 24.

Arahaṇi pabbajito pabbajitassa piṇḍaṃ paṭiggahetuṃ (a monk is worthy to accept the alms-food of a monk). Vin IV 24.

Alameva nibbindituṃ (for sure, one ought to turn away from).

D II 198.

Direct and Indirect Speech

228. The particle 'iti' added to the end of a word or a sentence (i.e. a statement) or a quoted thought denotes what is called "a direct speech" or "direct narration" in English.

Sace me Bhagavā vyākariṣṣati "sassato loko" ti vā "asassato loko" ti vā...evamaṃ Bhagavati brahma-cariyaṃ carissāmi (if the Lord will explain to me: "The world is eternal," or "The world is not eternal,"...then will I live the higher life under the Lord). M I 427.

Ūmi-bhayaṇ'ti kho bhikkhave kodhāpāyasassetiṃ adhi vacanaṃ (the peril of waves, monks, is a designation for angry despair). M I 460.

Bhikkhā...aṇṇataraṃ paccantimaṃ vihāraṃ paṭisaṅkharonti "Idha mayaṃ vassaṃ vasissāma" ti. (the monks were repairing a large dwelling place in the countryside, thinking: "We will spend the rains here. "). Vin IV 44.

So eka-divasaṃ...ekaṃ vanaspatiṃ disvā "ayaṃ mahesakkhāya devatāya adhiggaṇṇo bhaviṣṣati tassa heṭṭha-bhāgaṃ sodhāpervā.... (one day he, seeing a large forest tree, thought: "This tree must have been tenanted by a powerful spirit," and having caused the ground under the tree to be cleared....). DhA I 3.

229. Indirect Speech

Saṭṭha tassa anto-geha nṭharitvā tattha nipajjāpita-bhāvaṃ āsvā....
(the Master became aware that he had been removed from the house
and laid there....). DhA I 261

Pañca-satehi bhikkhūhi saddhṃ āgata-bhāvaṃ sutvā (hearing that he
had come with 500 monks) DhA I 62.

Thus the nouns that express a statement (i.e. words like 'bhāva')
becoming the last member of a compound denote the sense of an
indirect speech.

Vocabulary

Masculine Nouns

<i>migadāya</i> , deerpark	<i>upādānakkhandha</i> , aggregate of
<i>anta</i> , extreme, end	existence as clinging's objects
<i>pabbajita</i> , monk, recluse, ascetic	<i>samudaya</i> , cause, origin
(One who has gone forth	<i>nandi-rāga</i> , passionate delight
to homelessness)	<i>nirodha</i> , cessation
<i>kāma</i> , sensuality	<i>virāga</i> , detachment
<i>anuyoga</i> , giving oneself up to, application	<i>cāga</i> , giving up
<i>kilamatha</i> , tiredness, exhaustion, fatigue	<i>paṭinissagga</i> , relinquishment
<i>Tathāgata</i> , the Perfect One, the Buddha	<i>anālaya</i> , doing away with,
<i>upasama</i> , calm, appeasement, allaying	rejection
<i>sambodha</i> , realization	<i>āloka</i> , light
<i>sammāsankappa</i> , right thought,	<i>punabbhava</i> , rebirth
right aspiration	<i>ābādha</i> , ailment
<i>sammākammanā</i> , right action	<i>sankhāra</i> , mental formation
<i>sammājīva</i> , right livelihood	<i>vipariṇāma</i> , change
<i>sammāvāyāma</i> , right effort	<i>dhamma</i> , nature
<i>sammāsamādhi</i> , right concentration	<i>āsava</i> , mental taint, passion
<i>vyādhi</i> , illness	<i>sadda</i> , sound, noise
<i>soka</i> , sorrow	<i>kāya</i> , body
<i>parideva</i> , lamentation	<i>gandha</i> , odour
<i>upāyāsa</i> , despair	<i>rasa</i> , taste
<i>sampayoga</i> , union	<i>rāgaggi</i> , fire of lust
<i>vippayoga</i> , disunion	<i>dosa</i> , anger
	<i>moha</i> , delusion

Feminine Nouns

Bārāṇasī, a city so known
allikā, sticking
paṭipaddā, way, practice
abhiññā, higher knowledge
sammādiṭṭhi, right understanding
sammā-vācā, right speech
sammāsati, right mindfulness
jāti, birth
taṇhā, craving
sammāsambodhi, perfect enlightenment
vedanā, feeling
sammappaññā, right(perfect) realization
jivhā, tongue
Gayā, the place so known

kāma-taṇhā, sensuality
bhava-taṇhā, craving for
 rebecoming
vibhava-taṇhā, craving for
 annihilation, accompanied by
 nihilistic view
mutti, release
vijjā, full knowledge, wisdom
paññā, insight, wisdom
jarā, decay, old age
pajā, people
ceto-vimutti, heart's deliverance
saññā, perception

Neuter Nouns

Isipatana, a place so known
dukkha, suffering, unsatisfactoriness
maraṇa, death
domanassa, grief
upādāna, grasping, clinging
cakkhu, eye
veyyākaraṇa, exposition, words of
 explanation
dhamma-cakkhu, eye of truth
rūpa, visible form, body
brahma-cariyā, higher life
Gayāśśa, the place so named
soṇa, ear
mano-viññāṇa, mind-consciousness

kāma-sukha, sensual pleasure,
 sensuality
ariya-sacca, noble truth, truth
 realized by the Holy ones
sāṅkhitta, brief,
sāṅkhittena, in brief
ñāṇa, knowledge
ñāṇa-dassana, knowing and
 seeing, perfect knowledge
udāna, solemn utterance
viññāṇa, consciousness
itthaṇṇa, this state
vedayita, feeling
ghāṇa, nose
phoṭṭhabba, tangible object

Adjectives

pañcavaggiya, of the group of five

hīna, low, mean

ganima, vulgar
anariya, unholy
anattha-samhita, connected with no
 profit, not salutary
cakkhu-karana, eye-opening, producing
 the eye
appiya, disagreeable
icchanti, wishing
sahagata, accompanied by
asesa, all, whole
gāmin, that goes to. fem. *gāmini*
dvādasākāra, having twelve aspects
sutavanti, learned
apara, another
adukkha, not unpleasant
sadevaka, with gods
samāruka, with Maras
sassamaṇa-brāhmaṇa, with recluses and
 priests. fem. *sassamaṇa-brāhmaṇī*
antima, last, final
viraja, spotless
kalla, fit, wise, proper
paccuppanna, present
bāhira, external, objective
sukhuma, subtle
pañña, superior
olārika, gross

pothujjanika, worldly, natural
 to those who have not yet
 stepped on to the holy path
majjhima, middle
nāṇa-karana, producing
 knowledge
piya, agreeable, dear
ponobhavika, that causes
 re-becoming
abhinandin, that finds pleasure
 in, that causes delight in.
 fem. *abhinandinī*
triparivāṇa, having three phases,
 having three rounds
suvisuddha, quite purified,
 perfectly clear
asukha, not pleasant
sabrahmaka, with higher gods
anuttara, supreme
akuppa, not to be shaken, steady
attamaṇa, glad, pleased
vīṭamala, immaculate
atīta, past
anāgata, future
ajjhanta, subjective, arising from
 within, internal
hīna, inferior

Verbs and participles

anupagamma, not having gone into. verb. *na upagacchati*
saṃvattati (*saṃ + vatt*), conduces, is conducive to
uppajjati (*ut + pad*), arises
abhisambuddha, perfectly realized. pp. of *abhisambujjhati*
labhati (rt. *labh*), obtains. pass. *labbhati*
udupādi (Aorist 3rd pers. sing. of *uppajjati*, *ud + pad*), arose
pariññeyya (gerundive fr. *parijānāti*), to be thoroughly understood

sacchī-kāṭabba, (gerundive fr. *sacchī-karoti*), to be seen with one's own
 mind's eye. *sacchi* = *sa* + *acchi* (one's own eye)
bhāvetabba (gerundive fr. *bhāveti*), to be developed
paccaññasim (1st pers. sing. of Aorist fr. *pañjānāmi*) I claimed
udanesi (Aorist 3rd pers. sing. of *udāneti*), he gave utterance to
aññāta (pp. of *jānāmi*), realized
nibbindati (*nir* + *vid*), is tired, finds estrangement in
vimuccati (*vi* + *muc*), is liberated
khīṇa (pp. of *khīyati*), exhausted
pañjānāmi (*pa* + *ñā*), realizes, perfectly understands
karaṇīya (gerundive of *karoti*), to be done, what is to be done
āditta (*ā* + *dip* + *ta*), taken fire, on fire, ablaze burning
pariññāta, thoroughly understood. Verb: *pañjānāmi* (*pa* + *ñā*)
pahatabba, to be dispelled. (gerundive fr. *pajahati*)
sacchī-kata, seen with one's own mind's eye
bhāvita (pp. fr. *bhāveti*), developed
natthi (*na* + *atthi*), there is not
aññāsi (aorist of *jānāmi*), understood realised
labbhati (passive of *labhati*), is permissible, is possible
virajjati (*vi* + *raj*), is detached
vimutta (pp. fr. *vimuccati*), liberated
vusita (pp. of *vasati*), lived out
anupāddāya (ger. fr. *na upādeti*), not having clung any more, being free
 from clinging

Indeclinables and adverbs

seyyathīdam (*tam(se)* + *yathā* + *idam*), such as this, namely, to wit
yathābhūtam, in truth, as it really has been
bahiddhā, external, objectively
iti hidam (*iti hi idam*), thus this...
yāvakkvaṃ, as much as, as far as
attha, then, thereupon, thence
vata, certainly, for sure
attha kho, after that, then

Euphonic combinations

dve'me = *dve ime*
cāyam = *ca + ayam*
kāmasukhallikānuyogo = *kāma-sukha + allikā + anuyogo*
attakilamathānuyogo = *atta-kilamatha + anuyogo*
ayameva = *ayam eva*
domanassupayasa = *domanassa + upayasa*
yampicchaṃ = *yam pi icchaṃ*
taṅkhopaniḍaṃ = *taṃ kho pana idaṃ*
cāyaṃ = *ca + ayaṃ*
idamavoca = *idaṃ avoca*
ca hi idaṃ = *ca hi idaṃ*
mā ahesun'ti = *mā ahesuṃ iti*
tasmatiha = *asmā(t) + iha*
tassāyeva = *tassā eva*
ariyasaccanti = *ariya-saccam iti*
athāhaṃ = *atha ahaṃ*
na yidaṃ = *na idaṃ*
vā'ti = *vā iti*
no heṭaṃ = *no hi eṭaṃ*
neso'hemasmi = *na eso ahaṃ asmi*

Exercises

Dhammacakka-ppavattana-suttaṃ

Evam me sutam. Ekaṃ samayaṃ Bhagavā Bārāṇasiyaṃ viharati Isipatane Migadāye. Tatra kho Bhagavā Pañcavaggiye bhikkhū āmantesi:

**Dve'me bhikkhave antā pabbajitena na sevitabbā. Katame dve? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattha-samhito, yo cāyaṃ attā-kilamathānuyogo dukkho anariyo anattha-samhito. Ete te bhikkhave ubho ane anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇṇāṇa-karaṇṇupasamāya abhiññāya sambodhāya nibbānāya samvattati.*

2. Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī āñña-karaṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati? Ayameva ariyo aṭṭhaṅgiko maggo, seyyathīdam samma-diṭṭhi sammā-saṅkappo sammā-vācā sammā-kammanto sammā-ājīvo sammā-vāyāmo sammā-sati sammā-samādhi. Ayaṃ kho sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhu-karaṇī āñña-karaṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati.
3. Idam kho pana bhikkhave dukkham ariya-saccam: Jāti pi dukkhā, jarā pi dukkhā, vyādhī pi dukkho, maraṇam pi dukkham, sokaparideva-dukkha-domanassupāyāsā pi dukkhā. Appiyehi sampayogo dukkho, piyehi vippayogo dukkho. Yam piccham na labhati tam pi dukkham. Saṅkhittena pañcupādānakkhandhā dukkhā.
4. Idam kho pana bhikkhave dukkha-samudayam ariya-saccam: yā'yaṃ taṇhā ponobhavikā nandi-rāga-sahagatā tatra-tatrābhinandinī, seyyathīdam kāma-taṇhā bhava-taṇhā vibhava-taṇhā.
5. Idam kho pana bhikkhave dukkha-nirodham ariya-saccam yo tassā yeva taṇhāya asesavirāga-nirodho cāgo paṭinissaggo mutti anālayo.
6. Idam kho pana bhikkhave dukkhanirodha-gāminī-paṭipadā-ariya-saccam: ayameva ariyo aṭṭhaṅgiko maggo, seyyathīdam: sammādiṭṭhi-...-sammāsamādhi.

'Idam dukkham ariya-saccan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, āñnam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. Taṅkhopanidam dukkham ariya-saccam pariññeyyan'ti me bhikkhave pubbe ananussutesu ... āloko udapādi. Taṅkho panidam dukkham ariya-saccam pariññāsan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, āñnam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

7. 'Idam dukkha-samudayam ariya-saccan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi āñnam udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṅkho paṇidaṃ dukkha-samudayaṃ ariya-saccaṃ pahātabban'ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṅkho paṇidaṃ dukkha-samudayaṃ ariya-saccaṃ pahīnaṃ'ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

8. 'Idaṃ dukkhanirodhaṃ ariya-saccan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṅkho paṇidaṃ dukkha-nirodhaṃ ariya-saccaṃ sacchī-kātabban'ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṅkho paṇidaṃ dukkha-nirodhaṃ ariya-saccaṃ sacchī-kataṃ'ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

9. 'Idaṃ dukkha-nirodha-gāminī-paṭipadā ariyasaccan'ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

'Taṅkho paṇidaṃ dukkha-nirodha-gāminī-paṭipadā-ariya-saccaṃ bhāvetabban'ti me bhikkhave pubbe ananussutesu dhammesu ... āloko udapādi.

'Taṅkho paṇidaṃ dukkha-nirodha-gāminī-paṭipadā-ariya-saccaṃ bhāvitān'ti me bhikkhave pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.

10. Yāvaktvaṃca me bhikkhave imesu carusu ariya-saccesu evaṃ ti-parivaṣṭitaṃ dvādasākāraṃ yathā-bhāsaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahoṣi, neva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmaṃke sassamaṇa-brāhmaṇiṇiṃ pajāya sadeva-manussāya anuttaraṃ samma-sambodhiṃ abhisambuddho'ti paccanñāsim.

Yato ca kho me bhikkhave imesu carusu ariya-saccesu evaṃ
ti-parivāṭṭaṃ dvādasākāraṃ yaṭṭabhūtaṃ āṇadassanaṃ suvisuddhaṃ
ahosi, aṭṭhaṃ bhikkhave sadevake loke samārake sabrahmaṇe
sassamaṇabrāhmaṇiye pajāya sadevamanussāya anuttaraṃ
sammāsambodhiṃ abhisambuddho 'ti paccaññasim.

Ñāṇaṃ ca pana me dassanaṃ udapādi "Akuppa me ceto-vimutti, aya-
mantimā jāti, nathi 'dāni punabbhavo" ti.

11. Idamavoca Bhagavā. Attamaṇā pañcavaggiyā bhikkhū Bhagavato
bhāsitaṃ abhinandun.

Imasmiṃ ca pana veyyākaraṇasmim bhāṇamāne āyasmato
Koṇḍaññaassa virajāṃ vīṭamalaṃ dhamma-cakkuṃ udapādi, "yaṃ
kiñci samudaya-dhammaṃ sabbam taṃ nirodha-dhammaṃ" ti....

Atha kho Bhagavā udānaṃ udānesi, "Aññasi vata bho Koṇḍañño,
aññasi vata bho Koṇḍañño" ti. Iti hi daṃ āyasmato Koṇḍaññaassa
Aññasi-Koṇḍañño 'tveva nāmaṃ ahoṣ' ti. S VI 11.

2. Anatta-lakkhaṇa-suttaṃ

Atha kho Bhagavā pañcavaggiye bhikkhū āmanesi:

"Rūpaṃ bhikkhave anattā, rūpaṃ ca hi daṃ bhikkhave attā abhavissa
nayidaṃ rūpaṃ ābādhāya saṃvattēyya, labbhettha ca rūpe "evaṃ me rūpaṃ
hotu, evaṃ me rūpaṃ mā ahoṣi" ti. Yaṃ ca kho bhikkhave rūpaṃ anattā,
taṃ rūpaṃ ābādhāya saṃvattati. Na ca labhati rupe "Evaṃ me rūpaṃ
hotu, evaṃ me rūpaṃ mā ahoṣi" ti.

Vedanaṃ bhikkhave anattā. Vedanaṃ ca hi daṃ bhikkhave attā abhavissu
nayidaṃ vedanaṃ ābādhāya saṃvattēyya, labbhettha ca vedanāya
"evaṃ me vedanaṃ hotu, evaṃ me vedanaṃ mā ahoṣi" ti. Yaṃ ca kho
bhikkhave vedanaṃ anattā, taṃ vedanaṃ ābādhāya saṃvattati, na ca labhati
vedanāya "evaṃ me vedanaṃ hotu, evaṃ me vedanaṃ mā ahoṣi" ti.

Saññaṃ bhikkhave anattā....

Saṅkhārā bhikkhave anattā. Saṅkhārā ca hi daṃ bhikkhave attā
abhavissamsu, nayime saṅkhārā ābādhāya saṃvattēyyuṃ, labbhettha ca

sankhāresu "evam me sankhārā honu, evam me sankhārā mā ahesun" ti.
Yasmā ca bhikkhave sankhārā anattā, tasmā sankhārā ābādhāya
samvattanti, na ca labbhati sankhāresu "evam me sankhārā honu, evam me
sankhārā mā ahesun" ti.

Viññāṇam bhikkhave anattā. Viññāṇam ca hi daṃ bhikkhave attā
abhavissa na yidaṃ viññāṇam ābādhāya samvatteyya, labbhettha ca viññāṇe
"evam me viññāṇam hotu, evam me viññāṇam mā ahoṣi" ti. Yasmā ca kho
bhikkhave viññāṇam anattā, tasmā viññāṇam ābādhāya samvattati, na ca
labbhati viññāṇe "evam me viññāṇam hotu, evam me viññāṇam mā ahoṣi"
ti.

"Taṃ kiṃ maññatha bhikkhave rūpaṃ niccaṃ vā aniccaṃ vā" ti.

"Aniccaṃ bhante".

"Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā?" ti.

"Dukkhaṃ bhante".

"Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallannu taṃ samanupassitum 'etaṃ mama, eso'hamasmi, eso me attā'ti?"

"No he taṃ bhante".

"Vedanā..., Saññā..., Sankhārā..., viññāṇam niccaṃ vā aniccaṃ vā?" ti.

"Aniccaṃ bhante".

"Yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā?" ti.

"Dukkhaṃ bhante".

"Yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallannu taṃ samanupassitum 'etaṃ mama, eso'hamasmi, eso me attā?" ti.

"No he taṃ bhante".

"Tasmāhi bhikkhave yaṅkiñci rūpaṃ ariyānāgata-paccuppannaṃ ajjhattaṃ
vā bahiddhā vā olārikaṃ vā sukhumam vā hīnaṃ vā paṇītaṃ vā yaṃ dāre
vā santhike vā, sabbam rūpaṃ 'ne taṃ mama, neso'hamasmi, na me so attā'ti
evam etaṃ yaṅhābhūtaṃ sammappaññāya daṭṭhabbam. Yā kāci vedanā...,
yā kāci saññā..., ye keci sankhārā..., yaṅkiñci viññāṇam ariyānāgata
paccuppannaṃ, ajjhattaṃ vā bahiddhā vā olārikaṃ vā sukhumam vā, hīnaṃ
vā paṇītaṃ vā, yaṃ dāre vā santhike vā, sabbam viññāṇam 'ne taṃ mama,
neso'hamasmi, na me so attā'ti evame taṃ yaṅhābhūtaṃ sammappaññāya
daṭṭhabbam. Evam passam bhikkhave sutavā ariya-sāvako rūpasmim pi
nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, sankhāresu pi
nibbindati, viññāṇasmim pi nibbindati, nibbindam virajjati, virāga
vimuccati, vimuttaasmim vimutto'mhi ti ñaṇam hoti, khīṇa jāti vusitaṃ
brahmacariyam kataṃ karaṇīyam, nāparaṃ iñhattāya'ti pajānati".

Idam avoca Bhagavā, aṭṭamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandunṃ. Imasmiñca pana veyyākaraṇasmim bhaññamāne pañcavaggiyānaṃ bhikkhūnaṃ anupādaya āsavehi cittaṇi vimuccimsū'ti. S xxii 59.

3. Āditta-pariyāya-suttam

Tatra sudanṃ Bhagavā Gayāya viharati Gayā-sīse saddhimṃ bhikkhu-sahassena. Tatra kho Bhagavā bhikkhū āmanesi:

"Sabbamṃ bhikkhave ādittamṃ. Kiñca bhikkhave sabbamṃ ādittamṃ? Cakkhu bhikkhave ādittamṃ, rūpā ādittā, cakkhu-viññāṇamṃ ādittamṃ, cakkhu-samphasso āditto. Yadidaṃ cakkhu-samphassa-paccayā uppajjati vedayitamṃ sukhamṃ vā dukkhamṃ vā adukkhamasukhamṃ vā, tam pi ādittamṃ. Kena ādittamṃ? Rāgagginā dosagginā mohagginā ādittamṃ, jāriyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi. Sotamṃ ādittamṃ, saddā ādittā, sota-viññāṇamṃ ādittamṃ, sota-samphasso āditto, yadidaṃ sota-samphassa-paccayā uppajjati vedayitamṃ sukhamṃ vā dukkhamṃ vā adukkhamasukhamṃ vā, tam pi ādittamṃ.

Ghāṇamṃ ādittamṃ, gandhā ādittā, ghāṇa-viññāṇamṃ ādittamṃ, ghāṇa-samphasso āditto. Yadidaṃ ghāṇa-samphassa-paccayā uppajjati vedayitamṃ sukhamṃ vā dukkhamṃ vā adukkhamasukhamṃ vā, tam pi ādittamṃ....

Jivhā ādittā, rasā ādittā, jivhā-viññāṇamṃ ādittamṃ, jivhā-samphasso āditto. Yadidaṃ jivhā-samphassa-paccayā uppajjati vedayitamṃ sukhamṃ vā dukkhamṃ vā adukkhamasukhamṃ vā, tam pi ādittamṃ....

Kāyo āditto, phoṭṭhabbā ādittā, kāya-viññāṇamṃ ādittamṃ, kāya-samphasso āditto. Yadidaṃ kāya-samphassa-paccayā uppajjati vedayitamṃ sukhamṃ vā dukkhamṃ vā adukkhamasukhamṃ vā tam pi ādittamṃ....

Mano āditto, dhammā ādittā, mano-viññāṇamṃ ādittamṃ, mano-samphasso āditto. Yadidaṃ mano-samphassa-paccayā uppajjati vedayitamṃ sukhamṃ vā dukkhamṃ vā adukkhamasukhamṃ vā, tam pi ādittamṃ. Kena ādittamṃ? Rāgagginā dosagginā mohagginā ādittamṃ. Jāriyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan'ti vadāmi. Evaṃ passanṃ bhikkhave sutavā ariya-sāvako cakkhusmim pi nibbindati, rūpasmim pi nibbindati, cakkhu-viññāṇe pi nibbindati, cakkhu-samphasse pi nibbindati, yadidaṃ cakkhu-samphassa-paccayā uppajjati vedayitamṃ sukhamṃ vā dukkhamṃ vā adukkhamasukhamṃ vā, tasmim pi nibbindati. Sotasmim pi nibbindati, saddesu pi nibbindati, sota-viññāṇe pi nibbindati, sota-samphasse pi nibbindati, yadidaṃ sota-samphassa-paccayā uppajjati

vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim pi nibbindati.

Ghāṇasmim pi nibbindati gandhesu pi nibbindati, ghāṇa-viññāṇe pi nibbindati, ghāṇa-samphasse pi nibbindati, yadidaṃ ghāṇa-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmimpi nibbindati.

Jivhāya pi nibbindati, rasesu pi nibbindati, jivhā-viññāṇe pi nibbindati, jivhā-samphasse pi nibbindati, yadidaṃ jivhā-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim pi nibbindati. Kāyasmim pi nibbindati phoṭṭhabbesu pi nibbindati, kāya-viññāṇe pi nibbindati, kāya-samphasse pi nibbindati, yadidaṃ kāya-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim pi nibbindati.

Manasmim pi nibbindati, dhammesu pi nibbindati, mano-viññāṇe pi nibbindati, mano-samphasse pi nibbindati, yadidaṃ mano-samphassa-paccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā tasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttaasmim vimutto'mhi ti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahma-cariyaṃ, kataṃ karaṇīyaṃ, nāparaṃ itthattāyā'ti pajānāti.

Imasmim pana veyyākaraṇasmim bhaṇṇamāṇe tassa bhikkhu-sahassassa anupādāya āsavehi cittāni vimuccimsu. S xxv 28.

KEY TO LESSON 1

- (a) *vasa, gaccha, tiṭṭha, uṭṭhaha, uttiṭṭha, nisīda, āgaccha, saya, apagaccha*
- (b) 1. I stand up, I get up, I am standing up, I am getting up.
 2. You dwell, you are dwelling.
 3. They stand, they stand up, they are standing up.
 4. We go, we are going, we do go.
 5. You lie down, you are lying down.
 6. I go away, I am going away, I do go away.
 7. You sit down, you are sitting down.
 8. They come, they are coming, they do come.
 9. He dwells, he is dwelling, he does dwell.
 10. They lie down, they are lying down, they do lie down.
- (c) 1. *Tiṭṭhāmi*. 2. *Uttiṭṭhāma*. 3. *Sayanāmi*. 4. *Sayasi* (sing.), *sayatha* (pl.). 5. *Vasāma*. 6. *Gacchanti*. 7. *Apagacchāma*. 8. *Dhāvāsi* (sing.), *dhāvatha* (pl.). 9. *āgacchati*. 10. *Gacchāmi*.

KEY TO LESSON 2

- (a) 1. Bases: *pāpunā, jīnā, suṇā, jānā, core, bhāve, chāde, tano, pappo, cind*.

Conjugation in Present Tense :

		Singular	Plural	Singular	Plural	Singular	Plural
1st	pers.	<i>pāpunāmi</i>	<i>pāpunāma</i>	<i>jīnāmi</i>	<i>jīnāma</i>	<i>suṇāmi</i>	<i>suṇāma</i>
2nd	pers.	<i>pāpunasi</i>	<i>pāpunātha</i>	<i>jīnāsi</i>	<i>jīnātha</i>	<i>suṇasi</i>	<i>suṇātha</i>
3rd	pers.	<i>pāpunāti</i>	<i>pāpunanti</i>	<i>jīnāti</i>	<i>jīnanti</i>	<i>suṇāti</i>	<i>suṇanti</i>
1st	pers.	<i>jānāmi</i>	<i>jānāma</i>	<i>coremi</i>	<i>corema</i>	<i>bhāvemi</i>	<i>bhāvema</i>
2nd	pers.	<i>jānāsi</i>	<i>jānātha</i>	<i>coresi</i>	<i>coretha</i>	<i>bhāvesi</i>	<i>bhāvettha</i>
3rd	pers.	<i>jānāti</i>	<i>jānanti</i>	<i>coreti</i>	<i>corenti</i>	<i>bhāveti</i>	<i>bhāventi</i>
1st	pers.	<i>chādemi</i>	<i>chādema</i>	<i>tanomi</i>	<i>tanoma</i>	<i>pappomi</i>	<i>pappoma</i>
2nd	pers.	<i>chādesi</i>	<i>chādettha</i>	<i>tanosi</i>	<i>tanottha</i>	<i>papposi</i>	<i>pappottha</i>
3rd	pers.	<i>chāderi</i>	<i>chādentī</i>	<i>tanoti</i>	<i>tanonti</i>	<i>pappoti</i>	<i>papponti</i>
1st	pers.	<i>cināmi</i>	<i>cināma</i>				
2nd	pers.	<i>cināsi</i>	<i>cinātha</i>				
3rd	pers.	<i>cināti</i>	<i>cinanti</i>				

- (b) 1. I know, I do know. Base: *jānā*.
 2. You conquer, you are conquering, you do conquer. Base: *jina*.
 3. They cover up, they are covering up, they do cover up. Base: *chāde*.
 4. They hear, they do hear. Base: *sunā*.
 5. We spread, we are spreading, we do spread. Base: *tanō*.
 6. I develop, I am developing, I do develop. Base: *bhāve*.
 7. You cover up, you are covering up, you do cover up. Base: *chāde*.
 8. You steal, you are stealing, you do steal. Base: *core*.
 9. They approach, they are approaching, they do approach. Base: *pappo*.
 10. I collect, I am collecting, I do collect. Base: *cinā*.
- (c) 1. *Jināmi*. 2. *pappanti*. 3. *Bhāvema*. 4. *Corenti*. 5. *Chādemi*.
 6. *Cināsi* (sing.), *cinātha* (pl.) 7. *Sunāma*. 8. *Dhāvanti*. 9. *Nisīdāmi*.
 10. *Sayanti*.

KEYS TO LESSONS 3 AND 4

Lesson 3

- (a) 1. *asmī* (*amhi*)
 2. *hanasi* (sing.), *hanatha* (pl.)
 3. *sunanti*
 4. *cināsi*
 5. *bruvanti* (or *vadanti*)
 6. *asma* (or *amha*)
 7. *karosi* (sing.), *karotha* (pl.)
 8. *dhāvāma*
 9. *atthi*
 10. *sanui*
 11. *brāsi*, *vasasi* (sing.), *brātha*, *vasatha* (pl.)
 12. *hanasi* (sing.), *hanatha* (pl.)
- (b) 1. We say, we are saying, we do say.
 2. He kills, he is killing, he does kill.
 3. They kill, they are killing, they do kill.
 4. We spread, we are spreading, we do spread.
 5. We come, we are coming, we do come.

6. You kill (sing.).
7. I am.
8. You are (sing.).
9. You are (pl.).
10. We are.

Lesson 4

- (a)
1. He ploughs, he is ploughing, he does plough.
 2. We lie down, we are lying down, we do lie down.
 3. I touch, I am touching, I do touch.
 4. They sow, they are sowing, they do sow.
 5. You see, you are seeing, you do see (pl.).
 6. He sees, he does see.
 7. I think, I am thinking, I do think.
 8. You smell, you are smelling, you do smell (pl.).
 9. They say, they are saying, they do say.
 10. He kills, he is killing, he does kill.
 11. We come, we are coming, we do come.
 12. You come, you are coming, you do come.

- (b)
1. *Tvaṃ āgacchasi, tvaṃ esi* (sing.).
 2. *Ahaṃ ghṛāyāmi.*
 3. *So vapari.*
 4. *Mayaṃ cinuema.*
 5. *Tvaṃ cināsi* (sing.), *tumhe cinātha* (pl.).
 6. *Te vapanti.*
 7. *Mayaṃ passāma.*
 8. *Tvaṃ suṇasi* (sing.), *tumhe suṇātha* (pl.).
 9. *Ahaṃ asmi* (amhi).
 10. *Te hananti.*

KEY TO LESSON 5

- (a)
1. I shall stay.
 2. You will go.
 3. They will come.
 4. We shall sit.
 5. You will lie down (sing.).

6. I shall get up.
7. They will go away.
8. I shall know.
9. They will conquer.
10. You will hear.

- (b)
1. *Ahaṃ jānissāmi.*
 2. *Te jinissantī.*
 3. *So chādessatī.*
 4. *Ahaṃ bhāvessāmi.*
 5. *Te coressantī.*
 6. *So tanissantī.*
 7. *Mayaṃ cinissāma.*
 8. *Mayaṃ pāpunissāma.*
 9. *So coressatī.*
 10. *Te āgacchissantī.*

KEY TO LESSON 6

- (a)
1. May he stay here; he may stay here; let him stay here.
 2. May they go there; they may go there; let them go there.
 3. Don't sit here; you may not sit here.
 4. We may buy from there; let us buy from there.
 5. Where do you live (stay); where are you living?
 6. I will go there where they come from.
 7. We are coming from there where they stay.
 8. Where shall we go from here?
 9. May they spread there; let them spread there.
 10. We know.
 11. You may teach there where they stay.
 12. Don't expound.
 13. Let them develop, may they develop; may they meditate.
 14. Where do they steal (plunder)?
 15. May they conquer, let them conquer.
- (b)
1. *Te idha (atra, ettha) āgacchantu (entu).*
 2. *Kuhiṃ (kutra, kattha) te vasantī?*
 3. *Tvaṃ jāna (jānāhi), tumhe jānātha.*

4. *Tvaṃ jināhi, tumhe jinātha.*
5. *Yatha (yahim) te santi (vasanti) tatha (tatra, tahiṃ) ahaṃ gacchāmi.*
6. *So kuhiṃ (kura, katha) aṭhi (hoti)?*
7. *Mayaṃ tato kiṇāma.*
8. *Mayaṃ tato suṇāma.*
9. *Tatra (tatha, tahiṃ) mā hana (hanāhi).*
10. *Te tato āgacchantu (entu).*

KEY TO LESSON 7

- (a)
1. He should (may, might, would) plough there.
 2. You should (may, might, would) sow here.
 3. We should (may, might, would) ~~see~~
 4. They should (may, might, would) lie down there.
 5. I should (may, might, would) touch.
 6. You should (may, might, would) think.
 7. We should (may, might, would) go there.
 8. I should (may, might, would) heap up.
 9. Where should (may, might, would) they come from?
 10. Where should (may, might, would) we dwell (stay)?
 11. We should (may, might, would) go there where they would live.
 12. You should (may, might, would) go away from there where they would sit down.
- (b)
1. *Ahaṃ idha vaseyyāmi.*
 2. *Te ito apagaccheyyaṃ.*
 3. *Kuhiṃ te dhāveyyaṃ?*
 4. *Te tatra jineyyaṃ.*
 5. *Tvaṃ jāneyyāsi, tumhe jāneyyātha.*
 6. *Te jineyyaṃ.*
 7. *Kuto mayaṃ kiṇeyyāma.*
 8. *Tvaṃ tahiṃ pāpuneyyāsi, tumhe tahiṃ pāpuneyyātha, tvaṃ tatra pappeyyāsi, tumhe tatra pappeyyātha.*
 9. *Kathaṃ te jineyyaṃ?*
 10. *Itihaṃ (evaṃ) tvaṃ kayirāsi (kareyyāsi).*
 11. *Yathā ahaṃ karomi tathā tvaṃ kareyyāsi.*
 12. *Tvaṃ deseyyāsi, tumhe deseyyātha.*

KEY TO LESSON 8

- (a) 1. I stayed there.
2. When did they go there?
3. We were here when you came here.
4. When did you win (conquer)?
5. Now we bought.
6. I said (so) as I knew (lit. because I knew, therefore I said).
7. They expounded (taught) there.
8. At that time (then) I was here.
9. If it be so, I would (should) come here.
10. When did they kill there?
11. Don't stay here (you).
12. May they not do thus. (They should not do thus.)

- (b) 1. *Te tatra gacchimsu.*
2. *Mayam idha vasimha.*
3. *Kada tvam tato agacchi?, kada tumhe tato agacchittha?*
4. *Tada tvam tatra asi.*
5. *Yada tvam atra asi tada mayam tatra gacchimha.*
6. *Katham tvam ajani?, katham tumhe janittha?*
7. *Kuham tvam kini?, kuham tumhe kinitha?*
8. *Kada tvam kasi?, kada tumhe kasittha?*
9. *Yada aham phusim tada ajanim.*
10. *Yada mayam sunimha (assosumha) tada cintayimha.*

KEY TO LESSON 9

- (a) 1. He sits there and gets up. (Having sat there, he gets up from there.)
2. Today we stay here and will go there tomorrow.
3. I do not like to lie down after eating.
4. When are you going to expound there?
5. Come and stay here.
6. They ploughed and came to eat here.
7. Now, we will eat here and go there to sow.
8. They stole here, ran from here and reached there.
9. He went from here to sell, and after purchasing from there, came here.

10. If he steals and comes here, I will punish (him).
11. If you come from there and stay here, we would be able to go from here and dwell there.
12. If you go there and teach, we shall go there to hear.
13. If she can teach, she will come here tomorrow.
14. You may come here today, cook, eat and lie down here, and then go over there tomorrow.
15. Don't sit here and cry, (while sitting here, do not cry) go there, eat and lie down.

- (b) 1. *Sace tvam idha vasitum iccheyyasi, aganva idha vasa hi (vaseyyasi)*
 2. *Aham tatra gantva desetum icchami.*
 3. *Mayam ketum tathim na gacchama.*
 4. *Te idha aganva pacitva gacchanui, tvam bhuñjiva piviva sayasi.*
 5. *Te tathim kasitva atra agacchimsu.*
 6. *Mayam hantum na icchama.*
 7. *Āma, aham jānāmi, tvam coretum icchasi.*
 8. *Yadi so tatra gantum iccheyya, gacchatu.*
 9. *Te tatra pāpunitum icchimsu.*
 10. *Yadi tvam tatra gantva deseyyasi te suñeyyam.*
 11. *Tvam ito gantva tatra kuthim vasissasi?*
 12. *Sace tvam iccheyyasi idha vasa (vasa hi, vaseyyasi)*
 13. *Kim tvam pacitum icchasi?*
 14. *So jetum na sakkunāti(sakkoti).*
 15. *Aham passitum sakkomi.*

KEY TO LESSON 10

vāñijo, vāñijā; suriyo, suriyā; migo, migā; sūdo, sūdā; manusso, manussā; alagaddo, alagaddā; nāgo, nāgā; isi, isī & isayo; aggi, aggī & aggayo; ravi, ravī & ravayo; ahi, ahī & ahayo; gahapati, gahapattī & gahapatayo; setu, setū & setavo; ucchu, ucchū & ucchavo; velu, velū & velavo; maccu, maccū & maccavo; sabbaññā, sabbaññū & sabbaññuno.

KEY TO LESSON 11

Exercise a.

- | | |
|---------------------------------------|--------------------------|
| 1. A (or The) deer comes. | 6. Fire burns. |
| 2. Men dwell (stay, reside, or live). | 7. The sun rises. |
| 3. The (or A) snake bites. | 8. Snakes move about. |
| 4. Cobras (or Elephants) run. | 9. The householder buys. |
| 5. Seers stay (or dwell). | 10. Death takes away. |

Exercise b.

- | | |
|----------------------------------|-------------------------------------|
| 1. <i>Sabbāṇṇā deseti.</i> | 6. <i>Nāgā vicaranū.</i> |
| 2. <i>Ucchu rohati.</i> | 7. <i>Garū anusāsati.</i> |
| 3. <i>Setā (setavo) santi.</i> | 8. <i>Sādo pacati.</i> |
| 4. <i>Munī (munayo) desenti.</i> | 9. <i>Vāṇijā vikkīṇanti.</i> |
| 5. <i>Veḷu patati.</i> | 10. <i>Suriyo (ravi) ogacchati.</i> |

Exercise c.

- | | |
|----------------------------|----------------------------|
| 1. <i>Migo āgacchi.</i> | 6. <i>Aggi dahi.</i> |
| 2. <i>Manussā vaṣiṃsu.</i> | 7. <i>Ravi uggacchi.</i> |
| 3. <i>Alagaddo dāsi.</i> | 8. <i>Ahayo vicariṃsu.</i> |
| 4. <i>Nāgā dhāvīṃsu.</i> | 9. <i>Gahapati kiṇi.</i> |
| 5. <i>Itayo viharīṃsu.</i> | 10. <i>Maccu hari.</i> |

Exercise d.

- | | |
|--|---|
| 1. <i>Sabbāṇṇā desetu, deseyya.</i> | 6. <i>Nāgā vicaranū, vicareyyuṃ.</i> |
| 2. <i>Ucchu rohatu, roheyya.</i> | 7. <i>Garū anusāsatu, anusāseyya.</i> |
| 3. <i>Setā (setavo) santu, siyuṃ.</i> | 8. <i>Sādo pacatu, paceyya.</i> |
| 4. <i>Munī (munayo) desentu, deseyyuṃ.</i> | 9. <i>Vāṇijā vikkīṇantu, vikkīṇeyyuṃ.</i> |
| 5. <i>Veḷu patatu, pateyya.</i> | 10. <i>Suriyo (ravi) ogacchatu, ogaccheyya.</i> |

Exercise e.

1. The deer went there and lay down.
2. The men lodge here today (having lodged here today) and will go there tomorrow.
3. The snake bit and ran over there.
4. The seers do not like to stay here, and they wish to go and stay there.
5. The fire rose up and burnt.
6. Now the sun rises, so get up and don't lie down here.

7. The merchants sat here and sold.
8. If the householder should come, (he) would stay here.
9. If you would sell, we could buy.
10. If the cooks would not cook, where should we go to eat?

KEY TO LESSON 12

Exercise a.

1. You are lean and discoloured.
2. The road is safe.
3. The mean and unwholesome states (of mind) arise.
4. The Venerable One is beautiful.
5. The question is proper.
6. Saliva is ill-smelling.
7. The body is breakable.
8. Conditioned things are impermanent.
9. I am not a hired servant.
10. Why does that man depart now from here?

Exercise b.

1. *Sankhārā na sassatā.*
2. *Gahapati sudatto nāma āsi (ahosi).*
3. *Kāyo vaddhati.*
4. *Gāho duggandho.*
5. *Saddhammo dullabho.*
6. *Pāpako (cāḍo) mā bhava (bhavāhi).*
7. *Tadā so abhirāpo āsi.*
8. *Yadā maggo khemo bhavissati, tadā mayam ito nikkhamissāma.*
9. *Sappurisaṃ dullabhaṃ.*
10. *Te na sadhanaṃ.*

Exercise c. to be worked orally.

KEY TO LESSON 13

Exercise a.

1. I see rich men.
2. As for me, O recluse, I plough.
3. Come, dear Ratṭhapāla, eat and drink.
4. Get up, O hero.
5. One should dispel wrath, and drive away conceit.
6. Alas, friends, the world will perish!
7. I do not despise the wise one.
8. Don't follow (associate with) bad friends.
9. Enjoy human pleasures.
10. Unrighteousness (injustice) leads to doom (miserable state).

Exercise b.

1. *Manussā kullaṃ bandhanū.*
2. *Bho, kāme pajaha (jaha, jahāhi, pajahāhi).*
3. *brāhmaṇa, tvaṃ jīṇo'si.*
4. *He suvra, tattha (tahiṃ, tatra) gaccha (gacchāhi).*
5. *Adhammaṃ na careyya, (hīnaṃ dhammaṃ na seveyya).*
6. *So caṇḍaṃ sunakhaṃ parivajjeti.*
7. *Mayaṃ Buddhaṃ vandāma.*
8. *He mita, idāni mayaṃ vihāraṃ gacchāma.*
9. *Muni tatra dhammaṃ desevā idha āgacchi.*
10. *Puriso odanaṃ pacitvā bhuñjati.*
11. *He kumārā (bhavanto kumārā), idha āgacchatha, bhuñjitvā pivitvā ca kṣatha (bhuñjatha, pivatha kṣatha ca).*
12. *Idāni mayaṃ gāmaṃ gantum na sakkoma (na sakkunāma).*

Exercise c.

1. *Thero idāni tatra dhammaṃ deseti.*
2. *Āma, mayaṃ ajja vihāraṃ gacchimhā, (na hi, mayaṃ ajja vihāraṃ na gacchimhā).*
3. *Mayaṃ atra vasitvā kasāma ca vapāma ca.*
4. *Mayaṃ idha vasitvā dhammaṃ uggaṇhitum icchāma (na icchāma, na sakkoma).*
5. *Na hi, mayaṃ tatra ahiṃ na passāma (āma, mayaṃ tatra ahiṃ passāma).*
6. *Ahaṃ na bhāyīṃ.*

7. *Āma, gacchissāma.*
8. *So gāvaṃ gāmaṃ (vajaṃ) neti, (ahaṃ na jānāmi).*
9. *Idāni senāni ca kumārā ca gāmaṃ (pāsādaṃ) gacchanti.*
10. *Caṇḍaṃ sunakhaṃ (gajaṃ, vyagghaṃ) disvā te tato apadhāvanu.*

KEY TO LESSON 14

Exercise a.

1. We live in righteousness (righteously), but not in unrighteousness (unrighteously).
2. You talk (converse) with the wise men.
3. I will not go to the village without (my) friend.
4. May beings not move about with bad friends.
5. The brahmin goes to the Buddha together with his sons.
6. Can you cross the sea by a raft?
7. Raṭṭhapāla departed from the house (left home) with his companions.
8. One should not live in negligence.
9. The wise one dispels negligence by means of vigilance.
10. Seers depart from the hermitage.
11. The monks enter the village together with the lay devotees.
12. Devas fall away from the group of devas.
13. Venerable Sir, may the Venerable One come and sit down here.
14. We are studying here but he is lying down there.

Exercise b.

1. *Mayaṃ sevakehi saddhiṃ (saha) gāmamhā nikkhamāma.*
2. *Bhikkhu vihāramhā (vihārato) nikkhamma (nikkhamitvā) gāmaṃ gacchati.*
3. *Tvaṃ kodhena arayo jetuṃ (jinituṃ) na sakkuneyyāsi.*
4. *Akkodhena jine (jineyya) kodhaṃ.*
5. *Ahaṃ asādhā (asādhavo) sādhanā jināmi.*
6. *Tvaṃ vihāramhā āgacchasi kiṃ (kiṃ tumhe vihārā, vihāramhā āgacchatha).*
7. *Pāpakehi purisehi saddhiṃ (saha) mā vicarītha (vicaratha).*
8. *Bhātikena vinā idha vasitūṃ nāhaṃ icchāmi.*
9. *Te sadhana (dhanikā), ahaṃ hi daḷiddo puriso'mhi.*
10. *Mayaṃ iāha paṭhe paṭhāma, tumhe pana tatra kṣātha.*
11. *Tumhe dhammena vinā suggaṃ gantūṃ na sakkotha (sakkunātha, sakkuneyyātha, sakkunissatha).*

12. *Mayaṃ Buddhena dhammena saṅghena ca viṇa jīvītuṃ (vasītuṃ) na sakkoma.*

KEY TO LESSON 15

Exercise a.

1. I came here yesterday from the village.
2. The man wept after seeing the son that fell from the tree and died.
3. The householder saw the brother saved from enemies by the general and became extremely happy.
4. The sun has risen, but you are still lying down (lit. even now).
5. The men advised by the Thera abstained from killing.
6. They practised the Dhamma and went to heaven.
7. Where did you stand and see the thief that came to the house?
8. The bowl fell from the hand and was broken.
9. The enemies attacked by the general with (his) sword fell down dead.
10. The Buddha was adored and honoured by monks and lay devotees.

Exercise b.

1. *Sādena pacito odano sevakehi bhutto.*
2. *Mayaṃ patitaṃ rukkhaṃ passimhā.*
3. *Idāni āgato puriso kuhiṃ hoti?*
4. *Dārako ito dhāvītvā tatra patito.*
5. *Kuto so āgato?*
6. *Ahaṃ ahinā daṭṭhaṃ mataṃ migam passim.*
7. *Puriso gāmaṃhā (gāmato) gehamāgataṃ puttaṃ disvā tuṭṭho ahosi.*
8. *Kāruṇā kato geha gahapatiṇā kīto.*
9. *Taravo (rukkhā) sevakehi chinṇā paritā.*
10. *Vihāraṃ gaṇā purisā Theram disvā vandimsu (abhivādesisum).*
11. *Kuto te manussā āgaṇā?*

KEY TO LESSON 16

Exercise a.

1. Fire rose up and burnt the householder's house.
2. We will today climb up the mountain to see the seer's hermitage.
3. The new bridge has been built by the carpenter.

4. The householder's oxen were taken away by thieves.
5. The householder's sugar canes were bought by the rich merchant.
6. The Dhamma expounded by the Omniscient One was heard (listened to) by the general's sons who had gone to the monastery.
7. The deer bitten by the snake fell down and died there itself.
8. The rice was cooked by the cooks for the householder's servants.
9. The darkness was dispelled (or was gone off) by the sun's light.
10. Many new palaces have been built by the carpenters for the King, the princes and ministers.

Exercise b.

1. *Go gahapasino sevakena velunā pahaṭo apadhāvi.*
2. *Tāpaso (isi) pabbatamhā oruḷho gāmaṃ pindāya pavīṭṭho.*
3. *Puriso gehaṃ pavīṭṭhaṃ coraṃ disvā gantvā rājapurise ānesi.*
4. *Gahapari rukkhato (rukkhamhā) patitaṃ mataṃ puttāṃ disvā rodi.*
5. *Vāṇijena kṛto geha arthi daddho.*
6. *Manussa dhammena saggāṃ gacchari.*
7. *Vitrāpi maccunā pahaṭa.*
8. *Nassari vata loko!*
9. *Sādena pacito odano yācakassa sunakhena khādito.*
10. *Purisassa goṇo naṭṭho.*

KEY TO LESSON 17

Exercise a.

1. I, having stayed in my brother's house yesterday, came here early morning today.
2. The Elder (monk) expounds the Dhamma now in the monastery. Don't you go there to listen to the Dhamma?
3. Snakes move about on mountains here and there.
4. Now rain falls (now it rains), (so) don't go out.
5. Today many men were assembled in the village.
6. Chariots (cars) move in roads.
7. The wise are delighted in the Buddha (pleased with the Buddha).
8. Many men delighted in the Dhamma, practised virtues and were born in heavenly abodes.
9. Students (pupils) got together in the park and played with balls.

10. The children of the householder returned from the school, took meal and now are lying on beds.

Exercise b.

1. *Vānarā (kapayo) rukkhesu (tarusu) vicaranti.*
2. *Ajja bahū (bahavo) manussā vihāre sannipatissanti.*
3. *Sappurisā dhamme ramanti (pasīdanti).*
4. *Te kāmānaṃ ādīnavaṃ disvā anagāriyaṃ pabbajimṣu (bhikkhu-saṅghe pabbajimṣu).*
5. *Bhāpo (bhāpari) Buddhena desite dhamme pasīditvā Buddhaṃ ca Dhammaṃ ca Saṅghaṃ ca saraṇaṃ gacchi (gato).*
6. *Kumārā (bālakā, dārakā) pāpehi sahāyehi (mittehi) saddhiṃ (saha) ārāme (uyyāne) vicaritvā (āhiṇḍitvā) bahū (bahavo) sakunē vijjhitvā māresuṃ (mārayimṣu, hinimṣu).*
7. *Idāni gāme manussānaṃ kalaho vattati.*
8. *He (bhavarū) mittā (sahāyakā), tumhe paṇātipātāmhā (paṇavadhāmhā paṇātipātato) viramatha.*
9. *Buddho kuṭumbikena (gahapatiṇā) sahāyakehi saddhiṃ māpīte (kārite) vihāre vihari (vihāsi, vasi).*
10. *Devesu ca manussesu ca (devānaṃ ca manussānaṃ ca) dhammiko (dhamma-cārī) eva seṭṭho.*

KEY TO LESSON 18

Exercise a.

1. The Brahmin, got up from (his) seat, put on one shoulder (his) upper robe and bowed down at the feet of young monks.
2. The Elders make (an) effort.
3. They give ear.
4. The monks eat food.
5. The foolish commit evil deeds.
6. He rejoices the householder's mind.
7. Joy arises (i.e. he feels joyful).
8. Friend Ānanda, you promulgate the getting rid of lust, anger and delusion.
9. We eat food not for the sake of amusement, enjoyment, not to bring adornment (to our body), not for ornament (not for beautifying).
10. Monks, there is no fear (danger) from a wise person

11. The merchant attains prosperity in his wealth.
12. How good would it be if I were to take Mahānāma to one side and expound to him the Dhamma!
13. Monks were seated in the seats that had been prepared.
14. Dispel, Monks, evil. It can be dispelled, O monks.
15. Eyes regarded as one's own come to decay.

Exercise b.

1. *Bhikkhū arahantaṃ pāpunitum viriyaṃ ārabhiṃsu.*
2. *Buddho rāgassa dosassa mohassa pahānāya dhammaṃ desesi.*
3. *Mayaṃ senānino gehaṃ gacchā paññātesu āsanesu nistimhā.*
4. *Sace ramaṃ kusilo (alaso) bhavēyyāsi, nissamsayaṃ dāḷiddiyaṃ pāpūneyyāsi (pāseyyāsi).*
5. *Yannārāhaṃ agārasmā anagāriyaṃ pabbajeyyāmi.*
6. *Te Buddhassa dhammaṃ sotum sotam odahiṃsu.*
7. *Te Jetavanaṃ gacchā Buddhaṃ disvā vandimsu (abhiwādesum).*
8. *Sudhinā kulena bahūni puññāni kammāni karānu.*
9. *Sangāmasmiṃ senānina ca yodhehi (bhāḷehi) ca bahavo (bahū) arayo (arā) haṭṭhā.*
10. *Bhikkhu arahantaṃ (vamaṃ) gacchā rukkhassa māle nistāsi.*
11. *Tadā Buddho Kapilavasthussa nagarassa avidūre (samīpe) nigrodhārāme vihari (vasā).*
12. *Kassakā divā khetto kammaṇ karvā sāyaṃ (sāyaṇhe) gehāni paccāgacchimsu.*
13. *Nagarassa dvāre bahū (bahavo) bhāḷā (yodhā) aṇṇamisu.*
14. *Mayaṃ cakkhūhi rūpāni passāma, soḷehi sadde suṇāma ghāṇena gandhe ca ghāyāma.*

KEY TO LESSON 19

Exercise a.

1. Mother, where are we going now?
2. Let the girls go with their brothers to the city to see the festival.
3. The creepers coil trees.
4. The night shines with the moon's light.
5. We go down to the river to take a bath.
6. O girl, don't you go to school today?

7. The housewife taking a rope goes to the cow-pen, binds the cow and takes her towards the house.
8. We get up in the morning, drink gruel, set out from the house and go to the field.
9. The girls gather together (assemble) in the park near the College and play.
10. A kind word is pleasing (both) to boys and girls.
11. The pond dug by the servants is deep and wide.
12. The tongue comes out of the demon's mouth.
13. The sermon delivered by the Elder has been heard by many.
14. The girl came to (her) relative's house.
15. The poor woman stands at the door and sings and plays the violin.

Exercise b.

1. *Mayaṃ nahāyitum nadim gacchāma.*
2. *Kaṇṇa jeṭṭhena bhārikena saddhim nagaram gaṇa gajam disvā bhayena rodi.*
3. *Bahuyo (bahā) nadiyo girimhā (pabbatamhā) sandanti.*
4. *Vyādhō vanamhā (arañnamhā) migim ānervā, nagaram gantvā pāpanikassa (vāṇijassa) vikkiṇāti.*
5. *Jeṭṭhena bhārikena vettena pahaṇṇa dārikā geham gantvā mañce nisiditvā (nisajja) rodāti.*
6. *Tumhe samādhim ca vipassanam ca bhāvervā taṇham pajahatha.*
7. *Sevakehi khaṣam pokkharanīm mayaṃ passimhā.*
8. *Vāpi Vikasitehi padumehi sobhati.*
9. *Angala-visaye kadaliyo na rohanū.*
10. *Rājinaṃ dhammena pajam pāleti.*

KEY TO LESSON 20

Exercise a.

1. The Buddha stays on the bank of the river Nerañjarā.
2. There is, O Brahmin, a city named Sāvatti in eastern districts.
3. As for me, if I commit wrong deeds by body or by word, I would be born into unhappy state after death.
4. I am ill (suffering from an illness) in the army, and expect that venerable One would come over here (lit. I wish venerable One's coming).

5. By confidence one crosses the flood, and one is purified by wisdom.
6. An obedient woman is the best of wives.
7. Extend loving kindness over human beings.
8. Gruel dispels hunger, quenches thirst and cleanses the bladder.
9. Many ascetics with matted hair plunge into and emerge from the Ganges during the cold nights of winter.
10. By birth one does not become a low person.

Exercise b.

1. *Isi araṇṇe (vane) kuṣiyam (kuṣikāyam) vihari (vihāsi, vasi).*
2. *Te mettam bhāvesum (bhāvayimsu).*
3. *Ācariyo paṭhasālāyam (vijjālaye) chekanam (dakkhanam) kaṇṇanam (dārikanam, bālikanam) paṇṇākāre adāsi (dadi).*
4. *Te (id) Tamasāyam nadiyam nahāyimsu.*
5. *So kāsuyam nidhim nidahi (nidhesi).*
6. *Mayam paṇṇāya vaddhiyā (vuddhiyā) vaddhissāma.*
7. *Siddhartho kumāro Māyāya deviyā putto āsi (ahosi).*
8. *Karuṇāya bhāvanāya cittassa vihiṃsam (vihiṃsā-sankappam) pajahatha (jahatha).*
9. *Kaṇṇā (kumārī, kumārīkā, dārikā, bālikā) gīvāyam mālam dhāreti.*
10. *Taṇhāya soko jāyati.*

KEY TO LESSON 21

Exercise a.

1. May (my) adoration be to the glorious Seer Vipassin. May adoration be to Sikhin the all compassionate. May adoration be to Vessabhu the Holy One who was dispassionate. May adoration be to Kakusandha who defeated the army of Mara.
2. The greatly compassionate Lord, for the benefit of all beings, fulfilled all virtues (leading to Buddhahood) and attained to supreme enlightenment. By the power of this asseveration, may there be to you success and happiness.
3. I adore (worship) the Lord Buddha.
4. Well said is the Dhamma by the Lord and I adore the Dhamma.
5. I approve of (am pleased with) the Dhamma of the Lord.
6. We live (are living) higher life under the Lord.
7. Thereat the Lord addressed the monks.

8. The wandering ascetic exchanged friendly greetings with the Lord.
9. Certainly the wise who are tactful do not weep.
10. He removes the unripe fruit of the fruitful tree, does not know its taste and thus (by that) its seed perishes.

Exercise b.

1. *Mama (mayham) gāme (gāmasmim, gāmamhi) bahū (bahavo, puṭhū) dhanavanto (dhanino) manussā santi (honti).*
2. *Paññavanto (paññavanta, ñāṇī, ñāṇino) na kadāci pi pāpāni kammāni karonti.*
3. *Sīlavā bhikkhu saddhāvaṇṇaṃ (bhattimaṇṇaṃ, bhattimaṇṇaṃ) upāsakānaṃ piyo hoti.*
4. *Hiyyo khettaṃ kasitavanto (kasitavino, kaṭṭhāvino) ajja idha (atra) na āgataṃ honti.*
5. *Dhammaṃ sikkhitavatiyo (sikkhitāviniyo, uggahitavatiyo, uggahitāviniyo) bhikkhuniyo dhanavatiyā (dhanavantiyā, dhaniniyā) vaṇitāya pūjitā honti.*
6. *Pāpāni kammāni katavaṃ (katavaṃ, katāvī) dhanavato (dhanino) gahapatino (gahapatissa, kuṭumbikassa) bhariyā petesu uppannaṃ (petti-visayaṃ upapannaṃ) ahosi.*
7. *Gonakaṃ hatavā (hatavī, māritavā, māritāvī) puriso sakaṇṇa tassa maṃsaṃ gehaṃ ānṇavā (ānṇavī) āsi (ahosi).*
8. *Navam (abhinavam) pāsādam māpitavā (māpitavī, katavā, katāvī) puriso bhūpatino maṇṇito (maṇṇimhā, amaccamhā) bahum dhanam laddhavā (laddhāvī) ahosi.*
9. *Majjama pñavatiyo (pñāviniyo) iṭṭhiyo maddā jātā vihāre (vihārasmim, vihāramhi) gāyitaṃ naccitaṃ ca ārabhiṃsu.*
10. *Potthakaṃ ca lekhanim ca kṇavā (kṇitavā, kṇavī, kṇitāvī) kumāro (dārako, bālako) gehaṃ āgato tassa bhārikassa tāni dassesi.*

KEY TO LESSON 22

Exercise a.

1. The monk while sitting on the seat converses with the lay devotee who is standing near by.
2. The nun going about in the street for alms, saw a chariot coming and goes off away.
3. The appearance of a holy one, a Supreme Buddha, in the world is rare.

4. Doing what are you staying here? (What are you doing while living here?)
5. The servants of the housewife sitting close by collected the fruits falling from the trees.
6. The farmers sing songs in the fields.
7. They took rest in the shade of the large tree while listening to the voice of the woman who was singing a song as she was picking up sticks.
8. The prince Siddhattha, while riding to the grove by chariot, saw a sick man lying by the roadside.
9. Men become very much devoted to monks who live in a forest dwelling.
10. The results of evil deeds follow their doers, as the wheels that follow the feet of the horse that draws the chariot.

Exercise b.

1. *Idha vasanto (vasamāno) puriso dhanavā (dhanī) hoti.*
2. *Dhanam mīyantam (marantam) purisam na anugacchati.*
3. *Tvam Buddhame dhammam Saṅghame vā anussaranto sabbame bhayame jahissasi.*
4. *Amba-vane viharantassa Meghiyassa bhikkhuno cittasmiṃ bahave pāpakā akusalā saṅkappā uppajjimsu.*
5. *So caṅkamaranto bahū khuddake paṇino saṅghātam apādesi.*
6. *Sā matam piṭam anussaranti (anussaramānā) roditum ārabhi.*
7. *Shuṇjantā mā sallapaṭha.*
8. *Dārako bhātikena pahaṇo rodanto (rudanto, rudamāno) geham āgacchati (āgato).*
9. *Puriso vegena dhāvata (dhāvantamhā) assamhā pati.*
10. *Puṇṇāni (kusalāni) kammāni karontā maraṇā param sugatim gacchissanti (gamissanti).*

KEY TO LESSON 23

Exercise a.

1. When the king rules over the country righteously, people too become righteous.
2. The thieves took away the goods while the householder was still seeing (was present).
3. I cannot go there when (if) my father does not go (there).

4. While the mother and the daughter are cooking rice in the kitchen, the son is playing with boys in the yard (open space).
5. When the Perfect One passed away to Nibbāna, many devas and men were moved with deep sorrow.
6. While the monks were going along the streets for alms, both male and female lay devotees were standing by the roadside with (lit. having taken) various solid and soft food (in hand).
7. While the Master was expounding the Dhamma, monks, nuns and both male and female lay devotees sat giving ear (to him).
8. While the mother was milking the cow, the daughter swept the houseyard.
9. People became devoted to (pleased with, are delighted in) the monks who expounded the Dhamma.
10. While the branches of the tree were being broken down, the birds flew up from them and fled.
11. The robbers plundered the goods of the men who were going along a long way.
12. When the father died, the mother, sons, daughters and brothers stood weeping close by.
13. When the mother left the house the son and daughters shut the doors and went to school.
14. While the builders of the house were digging the ground, a snake came out of a hole therein.
15. May (my) adoration be to the Master (the Buddha).

Exercise b.

1. *Kumāresu turiyāni vādentesu kumāriyo (bālakesu turiyāni vādentesu bālikāyo) naccim̐su.*
2. *Kassakesu khettaṃ kasantesu bhariyāyo gharesu bhojanaṃ paṭiyādesuṃ.*
3. *Ācariye desente sissā sotam̐ odahantā nistim̐su.*
4. *Migānaṃ hantāro (mige hantāro) sunakhehi saddhiṃ vane vicariṃsu.*
5. *Puññaṇi (puññaṇaṃ) kattāro maraṇā paraṃ sugatiyaṃ uppajjanti.*
6. *Rathassa caḍḍāni (taṃ) vahaṭo (vahanassa) assassa pāde (pade) anugacchanti.*
7. *Paṇḍitā (viduno janā, medhāvino janā) papānaṃ kattāro (pāpe kattāro) na kadāci pasamsim̐su.*
8. *Mayaṃ maggena gantāro (gacchanā) uyyānasmim̐ gītāni gāyanaṃ itthiṇaṃ saddaṃ assosumhā (suṇimhā).*
9. *Samādhim̐ bhāvēṭā kāmehi viviccaṭi.*

10. *Vipassanaṃ vaddhenti bhikkhū na cirassaṃ arahattaṃ pāpuni.*

KEY TO LESSON 24

Exercise a.

1. The rust that is risen on (lit. from) iron, thus rising from it, eats up iron itself.
2. The Buddha shines in glory.
3. May we bow down (our) head to the Lord Buddha (lit. bow down with head).
4. The verse *Sāvitṛī* is the entrance to the metrics.
5. There is little water in that lake (water is very little in the lake).
6. Those nuns having practised *Vipassanā* with great effort, attained to arhatship.
7. Those men, having committed evil deeds by body, word and mind, were gone after death to an unhappy state (of life).
8. We seeing the elderly monk that had come for alms, being glad at heart (lit. with happy mind), paid homage with bowed head and offered boiled rice.
9. The ascetics practise asceticism near (lit. in the vicinity of) the lake.
10. The walls of the houses have become filthy being covered with the dust risen up when the chariots were running (over there).
11. The serpent moves by means of its ribs (lit. by its chest).
12. How can you walk about here in darkness in the night with neither a lamp nor a torch?
13. Thieves sat near the house conversing secretly.

Exercise b.

1. *Bhikkhū ca bhikkhuniyo ca tatragataṃ Bhagavanāṃ disvā āsanehi utthāya tassa pādesu sirasā vandimsu.*
2. *Ādicce (suriye, ravimhi) udente (udayante, uggacchante) tamo (andhakāro) anaradhāyati (vigacchati).*
3. *Idāni sarasi padumāni vikasitāni honti.*
4. *Mahatā thāmasā mayam pāli-bhāsaṃ ugganhamā.*
5. *Bhikkuniyā sammūñjaniyā angaṇam sammajjantiyā (bhikkhuniyam... sammajjantiyam) bhūmiyā (bhūmito) bahu rajo utthāsi (utthahi, uggacchi).*
6. *Āhārassa (bhojanassa) ojasā kāyo vaddhati.*

4. While the mother and the daughter are cooking rice in the kitchen, the son is playing with boys in the yard (open space).
5. When the Perfect One passed away to Nibbāna, many devas and men were moved with deep sorrow.
6. While the monks were going along the streets for alms, both male and female lay devotees were standing by the roadside with (lit. having taken) various solid and soft food (in hand).
7. While the Master was expounding the Dhamma, monks, nuns and both male and female lay devotees sat giving ear (to him).
8. While the mother was milking the cow, the daughter swept the houseyard.
9. People became devoted to (pleased with, are delighted in) the monks who expounded the Dhamma.
10. While the branches of the tree were being broken down, the birds flew up from them and fled.
11. The robbers plundered the goods of the men who were going along a long way.
12. When the father died, the mother, sons, daughters and brothers stood weeping close by.
13. When the mother left the house the son and daughters shut the doors and went to school.
14. While the builders of the house were digging the ground, a snake came out of a hole therein.
15. May (my) adoration be to the Master (the Buddha).

Exercise b.

1. *Kumāresu turiyāni vādentesu kumāriyo (bālakesu turiyāni vādentesu bālikāyo) naccim̐su.*
2. *Kassakesu khettaṃ kasantesu bhariyāyo gharesu bhojanaṃ paṭiyādesuṃ.*
3. *Ācariye desente sissā sotāṃ odahantā nistim̐su.*
4. *Migānaṃ hantāro (mige hantāro) sunakhehi saddhiṃ vane vicarim̐su.*
5. *Puññāni (puññānaṃ) kattāro maraṇā paraṃ sugatīyaṃ uppajjanū.*
6. *Rathassa cakkāni (taṃ) vahaṭo (vahanassa) assassa pāde (pade) anugacchanti.*
7. *Paṇḍitā (viduno janā, medhāvino janā) papānaṃ kattāro (pāpe kattāro) na kaddci pasamsim̐su.*
8. *Mayaṃ maggena gantāro (gacchanā) uyyānasmim̐ gītāni gāyanuṃnaṃ iṭṭhinaṃ saddaṃ assosumhā (sunimhā).*
9. *Samādhim̐ bhāvētā kāmehi viviccati.*

5. *Puññāni kaṭāvino (puññānaṃ kaṭāro, puññāni katavanto) manussā brahmunā pi pasaṃsita (honti).*
6. *Manuṣṣaṃ tasmimṃ kuḍḍhena rañña (rājina, rājuna) raṇṇhā palāpito āsi (ahosi).*
7. *So attanā eva attano mātaraṃ pitaraṃ ca upaṇṇhāsi.*
8. *Sattehi kaṭāni puññāni (kusalāni) kammāni chāyā iva te anugacchanti.*
9. *Attā eva attano pāpānaṃ kammānaṃ hetu attānaṃ upavadeyya.*
10. *Kāruṇike dhammike rājini (rañṇe) pajā pasanna ahosi (janā, manussa, pasanna ahesuṃ).*
11. *So ce (sace so) rañño dubbheyya sabbamṃ tassa sāpateyyam (dhanam) rāja-santakamṃ bhaveyya (bhavissati).*
12. *Mettā karuṇā muditā upekkhā ca brahmesu vijjamānā guṇā (dhammā) honti.*

KEY TO LESSON 26

Exercise a.

1. Whosoever by falsehood deceive either a brahman (priest) or a monk or any other mendicant (pauper), one should know him as an outcast.
2. One should (or let one) worship assiduously him...from whom one may learn the Dhamma.
3. I call him a Brahman (a noble one) who utters speech which is true, instructive, not harsh and offends none.
4. Whenever the recluse Gotama is expounding the Dhamma, at that time there is no noise either of sneezing or of coughing among his disciples.
5. Whatever a claw the crab bends out, do those boys or girls break it with a stick or potsherd.
6. And what, monks, is the escape from feelings? Whatever, monks, is the control of the desire and attachment to feelings, whatever shedding of the desire and attachment to feelings - this is the escape from feelings.
7. Monks, those beings have greatly fallen away who have fallen away from the holy wisdom.
8. To whomsoever there is nothing beloved (or dear), to them there is no sorrow.
9. By truthfulness shall one obtain fame, and one who gives (gifts) gathers friends.
10. By which way has he come?
11. What injury would she not do?

12. Recalling to mind what they did (in helping), one should give gifts for the sake of the departed ones.
13. At a later time there was a great drought in that place.
14. They, in search of a way of earning their living, set out and reached a certain village.
15. What, O monks, is that middle way? It is this very same noble path of eight constituents, namely, perfect understanding, perfect aspiration, perfect speech, perfect action, perfect livelihood, perfect effort, perfect mindfulness and perfect concentration.

Exercise b.

1. *Natthi me paṭipuggalo lokasmiṃ.*
2. *Suddhassuposatho saddā.*
3. *Sabbam̐ tassa sāpateyyam̐ anukkamena parihāyissati (khayam̐ pāpunissati)*
4. *Idhekacco yathābhūtam̐ pajānāti.*
5. *Te aññamaññam̐ paññhi paharim̐su.*
6. *Sabbe bhāyanti maccuno.*
7. *Keci paṇakā asucimhi nibbattanti.*
8. *Bahū hi tattha sm̐t̐ ... r̥tha bālo vis̐dati.*
9. *Sabbesam̐ jīvitaṃ piyam̐.*
10. *Tena kho pana samāyena aññataro brāhmaṇo bhikkhū nimanteva tesam̐ bhikkham̐ adāsi.*
11. *Ekacce bhujim̐su ekacce bhikkham̐ gaherva nikkhamim̐su.*
12. *Katham̐ su vindati (labhati) dhananti vadehi (akkhāhi).*
13. *So aññe deve atiroci.*
14. *Eko puggalo kesañci (ekesam̐) deti (dadāti), aññesam̐ pana na deti (na dadāti).*
15. *Sace bhikkhu ākankheyya 'jhāne samāpajjeyyanti,' sñam̐ so rakkheyya samādhim̐ bhāveyya.*
16. *Yañkiñci bhayam̐ uppajjeyya sabbantam̐ bālato'va uppajjeyya na paṇḍitato.*

KEY TO LESSON 27

Exercise a.

1. If that (so and so a) person had come over here we would not have come here.

2. Had they ploughed the field yesterday, we would today sow that corn.
3. Had they cooked rice, certainly would our servants come over here and eat.
4. Had you committed evil deeds, you should, after death, not be born as a human being.
5. If the thieves would have gone there and entered that householder's house, the policemen would certainly arrest all of them.
6. Had you not scolded with harsh words the daughter of that woman while she was on her way to the river, certainly your father would not punish you thus.
7. Had this king not tortured his father the righteous ruler, he would today here itself have attained to the state of the Stream-winner.
8. If you had not given those goods to that woman how could she so weak and poor to take them to her house?
9. If those (so and so) persons brought those sticks here, we would have already kindled fire here.
10. Had you earned (accumulated) wealth during your middle age, you would not now in these last days be afflicted with poverty thus.

Exercise b.

1. *Sace tvaṃ hiyyo idha abhavisse ahaṃ pi idhāgacchissāṃ.*
2. *Yadi so .āva duggato (daliddo) abhaviṣṣā, kaṭhaṃ so evaṃ mahantaṃ kuṭumbaṃ pāletuṃ (rakkhituṃ) asakkhiṣṣā?*
3. *Sace te sippaṃ vā vijjaṃ vā nājjhessaṃsu (nājjhesuṃ) kaṭhaṃ mayaṃ 'te paṇḍitā' ti brūveyyāma (paṇḍite brūveyyāma)?*
4. *Yadi tvaṃ tava gehaṃ vikketuṃ (vikkiṇituṃ) icchisse mayaṃ taṃ akiṇissamhā.*
5. *Ahaṃ asuke ca asuke ca purise asukassa mahato rukkhassāvidūre (saṃtpe) iminā purisena saha (saddhiṃ) rahasā sallapanṭe hiyyo addasaṃ.*
6. *Imāni vatthāni amūsaṃ bālakānaṃ (dārakānaṃ, kumārānaṃ) ca bālikānaṃ (dārikānaṃ, kumārīnaṃ) ca dehi (dadāhi).*
7. *Kuto ayaṃ (eso) puriso āgacchati tāva-bālhaṃ (evaṃ bhusaṃ, tāva bhusaṃ) deve vassante?*
8. *Sace'haṃ kālassa eva tatra na gacchissāṃ tahiṃ amhākaṃ ātīnamantare mahā kalaho abhaviṣṣā.*
9. *Yadi tvaṃ kālasseva evaṃ (itthaṃ) maṃ ovadisse nāhaṃ tādisaṃ (tathā) akarissaṃ.*

10. *Sace tvam taṇḍulam ca sūpeyyāni ca adadisṣe (āharisṣe), idāni yeva so sabbesam no (amhākam) bhojanam (bhattam) sampādayissā.*

KEY TO LESSON 28

Exercise a.

1. Even though one may be able to measure water in the sea with an āḷhaka-measure, O Omniscient One, never would one be able to measure your wisdom.
2. The waves risen up in the depth never pass over the shore.
3. When the king of beasts roars, all beasts are terrified.
4. Fire does not remain on water; a seed does not grow on a stone; a germ does not remain in a medicine; no anger arises in the Buddha.
5. The woodpecker attacked (pecked) the acacia tree, where he got his head split.
6. Gone from here, follow him, as if having resorted to his chest, a person who has no wrong action either in body, word or mind.
7. The elephant, after taking a rest for a moment, went there where the mountain was.
8. Easy it is to understand the noises of jackals and birds. But, O king, it is more difficult to understand human voice.
9. It is painful to live in the forest, so do I like to go to (the) country.
10. Better is an iron ball swallowed redhot like a crest of flame than the food given from the country which an immoral and unrestrained person should (might) eat.
11. While walking (in the walk of life), would one not find one better than or similar to oneself, let one make firm the lonely living, there is no friendship with fools.
12. There is, brahman, another sacrifice less tiresome and of less undertakings than this threefold sacrifice and also than the taking refuges but more fruitful and more advantageous.

Exercise b.

1. *Idam geham tato gehato mahantataram.*
2. *Gaṅgā Jambudīpe nadīsu (nadīnam) dīghatama.*

3. *Ekaccassa (kassa cī) gahapatino putto (eko gahapati-putto) pituno accayena khette ca ghare ca sabbāni kiccāni attanā'va (sayameva) ekako akāsi.*
4. *Amma, kataraṃ nāma kulam tvaṃ gaccheyyāsi?'ti putto mātaram pucchi.*
5. *Bhagavā Kosambiyam piṇḍāya caritvā kañci pi anāpucchitvā pattacīvaramādaya ekako'va nikkhamitvā yena Bālakaloṇakāra-gāmo tadavasari.*
6. *Harthināgo yūtham pahāya ekako'va vasiṭum imam vanam pavisi.*
7. *Bhikkhūsu bhutāvāsu (bhikkhūnam bhatta-kiccāvasāne) Mahākālassa bhariyāyo cintesum "Cullakālassa bhariyāyo attano sāmikam gaṇhiṃsu mayam pi amhākam sāmikam gaṇhissāma" ti.*
8. *Ekam samayaṃ (ekasmiṃ samaye) agga-sāvaka Bhagavantam apucchitvā Sāvathiyā Rājagaham agamimsu.*
9. *Thero cintesi "Ime paribbājaka nāma Buddha-sāsanassa paccāmittā" ti.*
10. *Kaṇiṭṭho bhātā punappunam yāci. Atha jeṭṭho āha "Sādhu, tena hi khetam dvidhā bhājervā tava bhāgena yaṃ kiñci icchasi tam karohi mama bhāgam mā āmasā" ti.*

KEY TO LESSON 29

Exercise a.

1. The living beings are attached to (or lust after) the earthelement.
2. The pit is full of charcoal.
3. Gruel checks hunger, keeps off thirst, regulates internal air, cleanses the bladder and digests raw remnants of food.
4. Those chicks are able to pierce the eggshells with the points of their claws on the feet or with their beaks and break forth safely.
5. Can that man, within a moment, make all the living beings in this Nālandā into one single heap of flesh, one single mass of flesh?
6. I wish to shave my hair and beard, to don the dark-dyed robes and to go from home to homelessness.
7. It is impossible for the young venerable Ratthapāla to throw off training and to return to the secular life.
8. He mortifies and torments himself although he yearns for happiness and recoils from pain.

9. Even my conscience would upbraid me because of my making onslaught on creatures.
10. Then, Ānanda, the Lord Kassapa dressed in the morning, took his bowl and robe and made his way to the palace of Kiki the king of Kasis.
11. I saw the Lord Sumedha, highest in the world, greatest of the humans, the leader of the world who was dwelling in seclusion.
12. Don't miss the moment, for they who miss it might grieve.
13. This woodpecker went throughout the woods pecking at trees whose branches were soft and rotten. But at last did he come to an acacia tree whose wood is hard and got his head broken.
14. In the course of time, one day early in the morning, did the Bodhisatta mount a splendid chariot and went to sport in the park. While going he saw dewdrops hanging on the treetops, on the grass-tips, at the ends of the branches and on the threads of spiders' webs. Seeing them he asked the charioteer, "Friend charioteer, what is this?" The latter said "This, my lord, is what falls in the cold weather and they call it 'dew'. He sported in the pleasure grove for the day time. Towards the evening, as he was returning home, he could see none of the dew. So he asked the charioteer, "Friend charioteer, where are the dew drops? I do not see them now." "My lord", said the charioteer, "as the sun rises high, they all melt away and sink into the ground."
15. The king listened to his son's words and said (to his queen): "Go, lady, in your litter, back to palace". At his words, her feet failed her, and accompanied by her retinue of women, she departed, entered the palace and stood looking towards the hall of Judgement, (and wondering) what news of her son (would be).

Exercise b.

1. *Anaṅgaṇassa posassa niccam suci-gavesino vāḷagga-mattam pāpassa abbha-mattam'va khāyati.*
2. *Dāsā ca dasso anujīvino ca Paricārakā kammakarā ca sabbe Dhammam caranti paraloka-hetu.*
3. *Jiranti ve rāja-rathā sucittā.*
4. *Addasaṃsu kho gopālakā pasu-pālakā kassakā ca Bhagavantam dūrato'va āgacchantam. Disvāna Bhagavanam etadavocum.*
5. *Socari puttehi puttima.*
6. *Atha kho āyasmato Nandassa sahāyakā bhikkhū āyasantam Nandam upakkṣṭaka-vādena ca bhataka-vādena ca samudācaranti.*

7. *Eka-puggalo bhikkhave loke uppajjamāno uppajjati aṭṭhāya hitāya sukhāya deva-manussānaṃ.*
8. *Saṅgāma-gaṇānaṃ vo mārisā uppajjeyya bhayaṃ vā chambhitattaṃ vā loma-haṃso vā aṭṭha mameva dhajaggaṃ ullokeyyātha.*
9. *Saṅkiliṇhaṃ ca yaṃ vaṭaṃ, saṅkassaraṃ brahma-cariyaṃ na taṃ hoti mahapphalaṃ.*
10. *Yassa pure ca pacchā ca majjhe ca natthi kiñcanaṃ akiñcanamanādanāṃ tamahaṃ brūmi brāhmaṇaṃ (Yassa aṭṭhe anāgate ca paccuppanne ca āsā natthi tamahaṃ brāhmaṇaṃ vadāmi).*

KEY TO LESSON 30

Exercise a.

1. In the body (or limbs) of Great men for whom there are only two courses of life and there is no 3rd one, there are 32 marks.
2. Gone to an assembly or to a gathering (or to courts), one should not falsely speak to another (let one not tell a lie to another).
3. Whatever monks or brahmans do not comprehend as they really have been the rise and fall (cause and cessation) of these two views (beliefs), they do not become free from old age, death, grief, sorrow, lamentation and despair.
4. He is immune from the four miserable states and he cannot commit six major wrong doings (deadly evils).
5. O Gotama, I am generous (a liberal giver), bountiful and I seek wealth rightly. Having sought wealth rightly, from what I have rightly got, I give to a single individual, to two, to three, to four, to five, to six, to seven, to eight, to nine, to ten; I give even to twenty, to thirty, to forty, to fifty. I give even to hundred and even to more.
6. If one conquer in a battle a thousand into thousand times men, but if one may conquer one single person, that is, oneself, the latter one is the greatest conqueror.
7. Suppose a man makes sacrifices for a hundred years month by month spending 1000 (gold coins) each time. But another person pays homage to a person for a moment who has developed himself. That homage itself is superior to the other one done as sacrifice for a hundred years.
8. Panthaka multiplied himself thousandfold and sat in the delightful mango grove till he was bidden.

9. He who even in a moment has taken purview in 1000 ways of all the world, he resembles Brahma.
10. Therefore may we say, "May you adore Gotama the conqueror and may we too adore Gotama the conqueror".
11. Revered Sire, I saw a horse with a mouth on either side, to which fodder was given on both sides and it ate with both its mouths. This was my fifth dream.
12. Because of tenacity there is possession. Were there no tenacity, Ānanda, would there be possession in appearance?
13. If it were impossible to abandon evil, I would not advise you thus: "Abandon, monks, evil".
14. If this, monks, had not been understood, if it had not been seen, known, realised and comprehended by means of wisdom, for one who experiences a pleasant feeling of one kind, unwholesome states of mind grow much and wholesome states decline, could I without understanding thus say, "Abandon pleasant feeling of this kind - would be proper for me to say so?"
15. Monks, there is a not-born, a not-become, a not-made, a not-compounded. If that unborn, not become, not made, not compounded were not, there would be apparent no escape from this here that is born, become, made compounded.
16. Body, monks, is not the self. If the body, monks, were the self, it would not be subject to disease.

Exercise b.

1. *Pañcakkhandhā yesu (yesam) cattāro nāmakkhanda'hi vuccanti itaro rūpakkhandho'hi ca.*
2. *Dasa yācaka seṭṭhiṣṣa gharadvāre aṭṭhaṃsu (tiṭṭhanta ahesuṃ).*
3. *Mahā-paṭhavi dvīhi bhāgehi yutta yesu eko mahādīpa-vasena pañcadhā ca itaro (avasiṭṭho) bhāgo udakam sāgara-vasena pañcadhā ca vibhanto hoti.*
4. *Theravāda-dhammo sutta-piṭakam vinaya-piṭakam abhidhamma-piṭakanāṃ tisu piṭakesu antogadho.*
5. *Ekassa rūpa-kalāpassa āyu pana sattarasa-cittakkhaṇānam āyuppannena samam hoti.*
6. *Samaññato ajjatanānam manussānam āyu vassānam samam hoti, api ca tisata-vassadyukā pi keci yogino himavāntappadese sant'hi vadanti.*

7. *Tasmim vihare tadā dasa bhikkhū ca vīṣati sāmaṇerā cā'ī sabbe tiṃsu puggalā ahesuṃ kiñcāpi idāni pannarasa yeva tatra vasanti yesu pañca bhikkhū dasa yeva sāmaṇerā cā'ī.*
8. *Pajāpatiyā gotamiyā saddhim pañca-sata-matā Sākiyāniyo tadā Vesāliyaṃ nagariyaṃ viharantaṃ Bhagavantaṃ daṇḍhuṃ gacchiṃsu.*
9. *Tassaṃ paṇhasālāyaṃ dasa seniyo honi yāsu satam kumāriyo ca dvisatam kumārā ca honi ye vividhe visaye sikkhanti.*
10. *Gehe agginā dayhamāne tassanto vasantānaṃ ko nu ānando ko nu hāso kiṃ saṅgamaṃ!*
11. *No ce ayaṃ rājā attano pitaraṃ dhamma-rājānaṃ na mārayissā ajjeva so sotāpatti-phalaṃ adhigacchissā.*
12. *Dahara-samaye akusīto (analo) abhavissā ayaṃ idāni imasmim gāme dhanavataṭamo (mahāvibhavataṭamo) abhavissā.*

KEY TO LESSON 31

Exercise a.

1. He, scratching his back with a deer-horn, enters the council hall.
2. Then the scrupulous monks did not give robe material in exchange to nuns.
3. At that time a smokiness, a cloudiness is going on.
4. That residual oblation, thus put into the water, makes a noise 'chitchit and chitichit'. It sends forth steam, it smokes.
5. The pure Dhamma of the Greatest Buddha is dear to my son.
6. By attentively listening one achieves wisdom.
7. The Venerable Samiddhi after washing his body in the hot springs, came out of it and stood there single-robed (clad in a single garment), drying his limbs.
8. The body is broken down, perceptions dissolved and all feelings have been cooled.
9. Certain persons assail in arguments and we do not praise those shallow-headed.
10. A good man, monks, after acquiring wealth, comforts and pleases himself (with it), gives comfort to his parents and pleases them, he comforts and pleases his wife and children, he comforts and pleases his slaves, workmen and servants, his friends and colleagues.

11. And further, monks, as one might see a body thrown aside in cemetery, dead for one day, dead for two days, dead for three days, or a body swollen, discoloured or decomposing. He applies the same conditions to this body of his own, reflecting: "This body too is of similar nature, is of similar constitution and it has not got past that nature.
12. At that time the monks of Alavicountry, making repairs, cut down trees and made others cut down trees.
13. Those monks, having led the venerable Sagata to the monastery, made him lie down with his head towards the Lord.
14. At that time the monks of the group of six made one of the group of the seventeen laugh by tickling him with the fingers.
15. Then the venerable Raṭṭhapāla's father had a great heap made of bullions and gold, got them covered with mats and summoned the venerable Raṭṭhapāla's former wife.
16. What, honoured Sir, is the Elder having done? I am, O king, having a cave cleared out.
17. Come, you Raṭṭhapāla, eat and drink and amuse yourself.
18. Then, Ananda, Kiki the king of Kasis, having had many excellent vehicles harnessed, having got into an excellent vehicle, set off for Benares with great royal pomp.
19. The Lord came over there, stroked my hand, and taking my hand, had me entered the monastery.
20. The Great Being having discoursed (having expounded Dhamma) to the consort, having gathered courtiers, and said to them, "O courtiers, you may manage the kingdom, I am about to renounce (the household life)," and while people were wailing and bemoaning, got up and left for the Himavant district and built a hermitage in a delightful spot. He then entered the Order of ascetics. At the end of his life-term he was born into the realm of Brahmas (he was destined for the world of Brahmas).
21. Those recluses the seers delighted in virtues instruct me who am possessed of virtues, listening to them and envying none.
22. You were cast down to a pit many palm trees deep, which was very hard to get out of, in a mountain difficult to access. How is it that you did not die?

KEY TO LESSON 32

Exercise a.

1. Having developed Bojjhangas and thereby being free from asavas (mental defilements), shall I pass away to Perfect Peace.
2. Then, O Brahman, give ear (listen).
3. The lute fell down from the armpit of that one who was overcome with grief.
4. I will not find any fault of the Supreme Buddha who is alert.
5. I will wander from country to country, training many disciples.
6. A monk should dispel attachment to pleasures whether earthly or celestial.
7. Resort to good friends and a remote residence.
8. Sacrifice (make offerings) as you have much property. Sacrifice (make offerings) as you have much wealth.
9. He resorts to the blissful world.
10. Bad men are dear to him and he does not hold good men dear.
11. It is the custom of our family to provide a guest with a seat, and oil for feet. We provide him with all these things.
12. We did not give you a seat (lit. a chair), neither water nor food. Holy One (lit. one that lives celibate life), pardon me. I see this is my fault.
13. So do we say, "Adore ye Gotama the Conquerer," and "we too adore Gotama the conqueror".
14. I suppose these persons would know nothing.
15. I do not get angry nor am I wrathful and nothing disagreeable has occurred to me.
16. Depart from the forest (you may depart from the forest).
17. We did our service to you according to our strength.
O king of beasts, may our adoration be to you. May we obtain at least some trifling (a bit of food from you).
18. Those sensual pleasures are blindings (ties) that lead to much grief and also much venom. I will search for their root cut off the lust with its ties.
19. The span of life passes by. Similarly every moment (of life period) passes by. There is no firm spot. All living beings die. This body decays in every aspect and is not firm. O Udaya, be not negligent. Practise virtues.

20. O king, we lived in Taxila the delightful city of the king of Gandharas.
There in the pitch darkness of night we flung each other shoulder to
shoulder.

Exercise b.

harati

Present Tense: *harāmi harāma* etc.

Future Tense: *harissāmi harissāma* etc.

Imperative: *harāmi harāma* etc.; *hare harāmase* etc.

Optative: *hareyyāmi hareyyāma* etc.; *hareyyaṃ hareyyāmhe* etc.

Aorist: *aharim, aharimhā* etc.; *aharā aharimhe* etc.

Past Imperfect: *aharā, aharaṃ, aharamhā* etc.; *ahara aharāmhe* etc.

Conditional: *aharissa aharissamhā* etc.; *aharissaṃ aharissāmhase* etc.

kiṇāti

Present Tense: *kiṇāmi kiṇāma* etc.; *kiṇe kiṇāmhe* etc.

Future: *kiṇissāmi kiṇissāma* etc.; *kiṇissaṃ kiṇissāmhe* etc.

Imperative: *kiṇāmi kiṇāma* etc.; *kiṇe kiṇāmase* etc.

Optative: *kiṇeyyāmi kiṇeyyāma* etc.; *kiṇeyyaṃ kiṇeyyāmhe* etc.

Aorist: *akiṇim (akṣim) akiṇimhā (akṣimhā)* etc.; *akiṇā akiṇimhe* etc.

Past imperfect: *akiṇā akiṇamhā* etc.; *akiṇā akiṇāmhe* etc.

Conditional: *akiṇissā akiṇissamhā* etc.; *akiṇissaṃ akiṇissāmhase* etc.

karoti

Present: *karomi karoma* etc.; *kare karāmhe* etc.

Future: *karissāmi karissāma* etc.; *karissaṃ karissāmhase* etc.

Imperative: *karomi karoma* etc.; *kare karomase* etc.

Optative: *kareyyāmi kareyyāma* etc.; *kareyyaṃ kareyyāmhe* etc.

Aorist: *akarim(akāsim) akarimhā* etc.; *akarā(akā) akarāmhe* etc.

Conditional: *akarissa akarissamhā* etc.; *akarissaṃ akarissāmhase* etc.

pamajjati (pa + mad)

Present: *pamajjāmi pamajjāma* etc.; *pamajje pamajjāmhe* etc.

Future: *pamajjissāmi pamajjissāma* etc.; *pamajjissam pamajjissāmhā* etc.

Imperative: *pamajjāmi pamajjāma* etc.; *pamajje pamajjāmase* etc.

Optative: *pamajjeyyāmi pamajjeyyāma* etc.; *pamajjeyyam pamajjeyyāmhā* etc.

Aorist: *pamajjim (pāmadim) pāmajjimha (pāmadimha)* etc.; *pamajjā (pāmadā) pāmajjimhe (pāmadimhe)* etc.

Past: *pāmajjam (pāmadam) pāmajjamhā (pāmadamhā)* etc.; *pamajjā (pāmadā) pāmajjamhe (pāmadamhe)* etc.

Conditional: *pāmajjissa (pāmadissa) pāmajjissamhā (pāmadissamhā)* etc.; *pāmajjissam (pāmadissam) pāmajjissāmhase*.

KEY TO LESSON 33

Exercise a.

1. Hello, what is this that is carried like a very sweet thing?
2. This, O friends, is called suffering.
3. To the giver merit increases; in him who restrains enmity is not stored up.
4. In that sacrifice, O brahman, neither oxen were killed, nor trees were cut down for (sacrificial) posts, nor kusa grass was mown to be used as sacrificial grass.
5. Then that monk said to the nun, "Go sister, alms food is being given in that place".
6. Now at that time robe-material is distributed to the Order.
7. Being prodded by stakes, he burns.
8. For whom is this road being cleared?
9. Certainly I could (I was able to) draw myself up from the water on to the dry land and also to realise truths, even while being borne away by the current of a great flood.
10. No, truly, O brahman, are there any brahmans today to follow the brahmanical lore of the ancient brahmans.
11. Then that youth, being questioned by Ven. Upali, told (him) this account.
12. He falls there into the river, he is carried there down the stream and up the stream (against the stream).

13. In him (lit. of him) that knows and sees the eye as impermanent, O monks, ignorance vanishes and wisdom dawns.
14. The mental defilements (cankers) do not diminish by means of bullion or gold.
15. By one that is shameless and as crafty as a crow the life can be lived easily.
16. Next life is to be gone to, (so) the good is to be wrought and the holy life is to be lived. There is no freedom from death for one who is born.
17. There are noises which disturb, which a recluse should bear in patience. Because of such things he should not get discouraged. By such things he will not be defiled.
18. That state attainable for sages cannot be attained by a woman with two finger-wit.
19. From stinginess and negligence, thus alms is not given. But by him who discerns and expects the reward (of merit) practice of giving should be done.
20. A pupil (lit. co-resident) should properly behave (or conduct himself) towards the preceptor.
21. Having got up betimes, after taking off his sandals, he should adjust his upper robe so as to be over one shoulder. Then he should give the preceptor the teeth-cleanser and the water for washing his face. Then he should prepare a seat for him. If there is conje (rice-gruel) he should offer it to the preceptor.
22. Those recluses and priests who are not devoid of attachment, who are not devoid of aversion, who are not devoid of delusion in regard to material shapes cognizable by the eye (or visible objects), whose minds are not inwardly tranquilized and who fare along now evenly and then unevenly in body, speech and thought – such recluses and priests are not to be revered, revered, esteemed or honoured.
23. And again Sāriputta, a monk should consider thus: "Have I developed Calm of mind and Insight?" If, Sāriputta, while considering if he knows thus: "I have not developed Calm of mind and Insight", then should he make an effort to develop Calm of mind and Insight.
24. They who are called "Teachers" and have hosts of followers expound in the assembly a doctrine handed down by tradition. But O Hero, you not as they do, but after realizing for yourself, expound the perfect Dhamma which contribute to Enlightenment.
25. O great hero, even today you have cooled me who am being burnt with three fires, and have extinguished (all) such fires.

KEY TO LESSON 34

Exercise a.

1. *Arah: arahati, arahanti* (Parassa); *arahate, arahante* (Attano).
Kaddh: kaddhati, kaddhanti (Parassa); *kaddhate, kaddhante* (Attano).
Ir: irati, iranti (Parassa); *irate, irante* (Attano).
Ji: jeri, jensi, jayati, jayanti (Parassa); *jayate, jayante* (Attano).
Plu: plavati, plavanti (Parassa); *plavate, plavante* (Attano).
Mih: mehati mehanti (Parassa); *mehate, mehante* (Attano).
2. *Pimseyya, pimseyyam* (Parassa); *pimsetha, pimseram* (Attano), he may or should grind...
limpeyya, limpeyyam (Parassa); *limpetha, limperam* (Attano), he may or should smear...
himseyya, himseyyam (Parassa); *himsetha, himseram* (Attano), he may or shall assault.
3. *ijjharu, ijjhantu* (Parassa); *ijjhatam, ijjhantam* (Attano).
gāyaru, gāyanu (Parassa); *gāyatam, gāyantam* (Attano).
nassaru, nassantu (Parassa); *nassatam, nassantam* (Attano).
īyaru, īyanu (Parassa); *īyatam, īyantam* (Attano).
4. *ahini, ahiniṃsu* (he sent, they sent)
sakkuni, sakkuniṃsu, sakkum (he was able; they were able)
5. *apunissā, apunissaṃsu, apunissa* (he could, would, cleanse)
agaṇhissā, agaṇhissaṃsu, agaṇhissā (he could, would, take)
athunissā, athunissaṃsu, athunissā (he could, would, praise)
Gerund: *punitvā, gaṇhitvā (gaṇetvā) ihunitvā*
Infinitive: *punitum, gaṇhitum, gaṇetum, ihunitum*
Gerundive: *punitabba, gaṇetabba, ihunitabba*.
P. Participle: *pāta, punita, gaṇita, ihuta, ihunita*
Prest. participle: *punant, punamāna; gaṇhant gaṇhamāna*.
6. *Karoti, karonti* etc. (Present Tense): *akari, akāsi, akarum, akarimṣu, akaṃsu* etc. (P. Tense)
7. *Chāderi, Chādenti* etc. (Present Tense), *chādessanti, chādessāri* (Future Tense),
8. *Kathāpeti, kathāpayati; Vunāpeti, vunāpayati, bodheri, bodhayati, bodhāpeti, bodhāpayati, vinderi, vindayati, vindāpeti, vindāpayati, vedeti, vedayati, vedāpeti, vedāpayati, sāreti, sārayati, sārāpeti, sārāpayati*

KEY TO LESSON 35

1. This treasure well buried (well deposited, well laid) cannot be won (by others) and goes along with him (follows him).
2. He certainly is an Arhat (a Perfect One) and teaches the Dhamma for attaining to Arhatship.
3. Venerable Sir, a nun named so and so is sick, afflicted with pain and seriously ill. She worships with her head the feet of the venerable Ānanda.
4. Monks, whatever monks are deceitful, stubborn, babbling, astute, arrogant and with no mind composed, such are not devoted to me.
5. At that time a woman-servant of the relatives of the venerable Ratthapāla was about to (wanted to) throw away some Kummāsas (a kind of cakes made of rice) that had been prepared for the use of the previous evening.
6. At that time the Sakyans of the city Cātumā were assembled in their council hall.
7. A female hungry ghost known as Piyankra-mātā (Piyankara's mother) hushed her little son in this way.
8. I will catch him by the snare of lustfulness and bring him as an elephant in a forest (that is caught by means of a snare).
9. Marvelous, certainly, is the possession of psychic power and the great majesty of the recluse!
10. Look here, this Brahmadeva, the monk, a (spiritual) son of the Super God (the Buddha), who has no material possession and who has no family (except himself) to maintain, has entered the premises of your house for alms.
11. 'The peril of crocodiles', brethren, is a designation of gluttony.
12. So Dasama the householder, who was living in the city named Atthaka, assembled the monks both of Pataliputta and Vesali and provided them with an excellent meal of food both hard and soft, thus serving to them with his own hands till they were satisfied and refused to accept any more.
13. For men who make offering, for beings who expect to earn merits and do good deeds that bring reward in the succeeding lives, whatever is given to the Order of monks will be rich in results.
14. The Holy disciple is one who acquires according to his wish, without any trouble, and with no difficulty whatever, the four stages of mystic state of serene contemplation, which depend on higher consciousness.

15. There are, brethren, some recluses and priests who are eternalistic with regard to some things and with regard to others non-eternalistic, and they maintain that soul and the world are partly eternal and partly not eternal.
16. Now at that time a new council hall had not got long been built for the Sakyans of Kapilavatthu.
17. I, Aggivessāna, who was in such a situation, took rich food, gathered strength, and aloof from sense-pleasures and unwholesome states of mind, attained to and abided in the first mystic state of serene contemplation which was accompanied by initial application and sustained application of mind, and which was also born of aloofness and full of joy and bliss.
18. Here a youth of a good family contemplates thus: "I am beset with birth, decay and death, with sorrows and lamentations, with bodily and mental pains and with despairs. I am affected by suffering and frequented by suffering. What a great thing would it be if there should the ending of the aggregate of all this ill be made known!" Contemplating thus, with confidence, he goes forth from home to homelessness.
19. At that time many monks were busied in making up robes for the Lord thinking: "When the robes are ready, at the close of the three months, the Lord will set out in His tour (of service to mankind).
20. The Lord with the element of His purified Divine Ear which surpassed the ears of men, heard this conversation that passed between the brahman of the Bharadvaja-clan and the wandering ascetic Magandiya.
21. And which, householder, is the person who is neither a self-tormentor intent on the practice of self-torment nor a tormentor of others intent on the practice of tormenting others, and who is here now allayed, quenched become cool, an experiencer of bliss and who lives having become Brahma himself?
22. As regards a monk who follows the Dhamma, this is the proper way of introducing him with the words "follower of the Dhamma": When he speaks he does not speak contrary to the Dhamma; when he thinks, he does not think contrary to the Dhamma. By avoiding (going beyond) both these ways he dwells indifferent (without self-interest), mindful and composed.
23. One of them, on coming for drinking water, husbanded the water in his own pot, and drank from the pot of the other one. Towards evening, he came out of the forest and took a bath. There, while standing, he

thought: "Have I committed any wrong deed today by means of the door of my body and the like?". Then he remembered that he drank the stolen water and grief affected him. He said to himself, "If this craving grows within me, it will push me on to an unhappy rebirth. I should subdue this defilement of my mind". Then with that stolen draught of water for the object of his contemplation, he developed his insight and attained to the enlightenment as a Silent Buddha. Then he stood there reflecting upon his enlightenment which he had thus attained.

24. Then the Great Being said to him, "Did you catch me for your own purpose, my dear fellow, or at the bidding of somebody else? " The hunter told him the fact. Then the Great Being questioned himself as to whether it would be better to return to Cittakuta or go to the city. "If I go to the city", he thought, "the hunter will be rewarded, the queen's craving will be appeased, Sumukha's friendly duty will be made known and also, by virtue of my intelligence, I shall receive the lake Khema as a free gift. It is better, therefore, to go to the city". Having determined this, he said, "Huntsman, take us in your carrying pole to the king, and he shall let me free if he will".
25. At that time in Benares there were two lay devotees Suppiya and Suppiyā. They were both devoted, generous, serving and supporting the Order. The woman devotee Suppiyā, at that time, goes to the monastery, goes from dwelling place to dwelling place of monks, goes from cell to cell of monks and asks: "Who, venerable Sir, is ill? What may be brought for whom?"

KEY TO LESSON 36

Exercise a.

Thus have I heard (lit. Thus it has been heard by me):

One time the Lord was staying in Baranasi, in the Deerpark Isipatana. There the Lord addressed the monks of the groups of the Five (and said):

"There are these two extremes, O monks, that a monk (lit. one who has gone forth to homeless life) should not follow (lit. not to be followed by a monk). What are the two? This one which is the indulgence in sensual pleasures, low, boorish, worldly, not holy and not leading to inward growth (on one hand) and the one which is the self-mortification, painful, unholy and not leading to inward growth.

1. The Perfect One, falling into neither of these two extremes, has realised the Via Media which would open one's eye, which invites knowledge and conduces to higher knowledge, to peace of heart, to full understanding and to Nibbana.
2. What, O monks, is that via media which would open one's eye...? It is the very same path of eight factors, that is to say: Perfect Understanding, Perfect Thinking, Perfect Speech, Perfect Action, Perfect Livelihood, Perfect Endeavour, Perfect Mindfulness and Perfect Concentration. This, O monks, is the Via Media realised by the Perfect One that would open one's eye....
3. This, monks, is the Noble Truth concerning the unsatisfactory nature of the world: birth is risky (unsatisfactory); getting old is unsatisfactory; disease is unsatisfactory; death is unsatisfactory; association with the disagreeable is unsatisfactory; dissociation from the agreeable is unsatisfactory; not getting what one likes is unsatisfactory. In short the five aggregates (of existence) of grasping are unsatisfactory.
4. This, monks, is the Noble Truth concerning the uprise of what is unsatisfactory: this craving which leads to rebirth accompanied by passionate delight, which finds pleasure here and there, that is to say, craving for sensual pleasures, craving for (the continuity of) rebirths and craving for annihilation.
5. This, monks, is the Noble Truth concerning the destruction of what is unsatisfactory: that at which there takes place the complete fading and cessation of the very same craving without any remainder, giving up, relinquishment, release and rejection of the same.
6. This, monks, is the Noble Truth concerning the way that leads to the destruction of what is unsatisfactory, namely, the very same way of eight constituents, to wit: Perfect Understanding, .. Perfect Concentration.
7. Monks, eye arose, knowledge arose, wisdom arose, full knowledge arose, light arose (in me) concerning things not heard before by me, concerning what is unsatisfactory that this is the Noble Truth of what

is unsatisfactory and that this truth is to be thoroughly understood and also that this truth has already been thoroughly understood by me.

8. Monks, eye arose...(in me)...concerning the Noble Truth of the cause of uprise of what is unsatisfactory and that this cause is to be dispelled and that it has already been dispelled by me.
9. Monks, eye arose...(in me)...concerning the Noble Truth of that at which the destruction of what is unsatisfactory takes place that this is the Noble Truth concerning that at which what is unsatisfactory is dispelled and that this thing is to be verified and also it has already been verified by me.
10. Monks, eye arose...(in me)...concerning the Noble Truth of the way that this leads towards that at which what is unsatisfactory is dispelled and that it is to be developed and also it has already been developed by me.
11. As long as, monks, the knowledge, the vision of these Four Noble Truths with three phases and twelve aspects was not perfectly clear in me, so long did I not claim in the world with its gods, Maras and Brahmas and among people including monks and priests that I have attained to Supreme and Perfect Enlightenment. Further, the knowledge, the vision arose in me: My heart's deliverance is unshakable, this is the last birth and there is no more renewal of birth.
12. This did the Lord speak and the monks of the group of five, being glad at heart appreciated His words.
While this discourse was being uttered the spotless and clear Eye of Truth arose in the Venerable Koṇḍañña that 'whatever is subject to rising, all that is subject to ceasing'.
Thereupon the Lord gave to this solemn utterance: "O certainly! Koṇḍañña realised!" Thus it was how the venerable Koṇḍañña was known as 'Aññāta-Koṇḍañña'.

Exercise b.

Discourse on the characteristics of Non-ego-entity.

1. Thereupon the Lord addressed the monks of the group of Five:
Body, monks, is not an ego-entity. Were this body an ego-entity it would not tend to sickness, and would be possible to keep it according to one's wish: "Let my body become thus, let it not become thus". But, monks, as the body is not an ego-entity, it tends to sickness and it is impossible to keep it according to one's wish: "Let my body become thus and not otherwise".

Feeling, monks, is not an ego-entity. Were feeling an ego-entity, it would not tend to sickness and would be possible to keep it according to one's wish....

Perception, monks, is not an ego-entity. Were perception an ego-entity....

Mental Formations, monks, are void of ego-entity. Were Mental Formations are ego-entity....

Consciousness is not an ego-entity. Were consciousness an ego-entity....

"What do you think, monks, about this? Is body permanent or impermanent?"

"Impermanent, Lord" (answered the monks).

"Is that which is impermanent pleasureable (satisfactory) or painful (unsatisfactory)? "

"Painful (unsatisfactory)"

"Is it wise to consider what is impermanent and subject to unsatisfactoriness as 'This is mine, this am I, this is my ego-entity (self)'?"

"It is not so, Lord".

"Therefore, monks, whatever body there is, whether past, future, present, internal or external, gross or subtle, inferior or superior, whether far or near - all that body should be seen by means of right wisdom, as it really has been, thus: "This is not mine, this am I not, this is not my ego-entity (self)".

"Is feeling...? Is perception...? Are Mental Formations...?"

"Is consciousness permanent or impermanent? ...?"

Seeing thus, monks, the learned, holy disciple feels tired of body, tired of feeling, tired of perception, tired of mental formations and tired of consciousness. Feeling tired of body, feeling, perception, Mental Formations, consciousness, he becomes detached. Through detachment, he becomes freed. Being free, there arises in him: "I am freed, rebirth is stopped, lived is the higher life, done is what was to be done and

there is nothing more to be done for the attainment to this state (of Perfection).

The Lord said this and the monks of the group of five, glad at heart, appreciated the Lord's speech. Further, while this discourse is being uttered, the minds of the monks of the group of five got freed from mental taints with no more grasping.

Exercise c.

The Fire Sermon

Now at that time the Lord was staying at Gayā hill near Gayā together with a thousand of monks.

There the Lord addressed the monks and said:

"Everything, monks, is burning. What, monks, is everything that is burning?"

1. The eye, monks, is burning. Visible forms are burning, Eye-consciousness is burning, impingement on the eye is burning. The feeling arising from the impingement on the eye, whether pleasant, unpleasant or indifferent, too is burning. What is it burning with? I say: it is burning with the fire of lust, with the fire of anger and with the fire of delusion; it is burning with the (pain of) birth, old age, death, grief, sorrow, suffering, lamentation and despair.
2. The ear is burning, sounds are burning, ear-consciousness is burning. Impingement on the ear is burning. The feeling arising from the impingement on the ear....
3. The nose is burning, odours are burning, nose-consciousness is burning. Impingement on the nose....
4. The tongue is burning, tastes are burning, tongue-consciousness is burning. Impingement on the tongue is burning. The feeling arising from the impingement on the tongue is burning...

5. The body is burning, tangible objects are burning, body-consciousness is burning, impingement on the body is burning, the feeling arising from the impingement on the body....

6. The mind is burning, ideas are burning, mind-consciousness is burning, impingement on the mind is burning. The feeling arising from the impingement on the mind, whether pleasant, unpleasant or indifferent, too is burning.

What is it burning with? I say: it is burning with the fire of lust, with the fire of anger, with the fire of delusion. It is burning with the (pain of) birth, old age, death, grief, sorrow, suffering, lamentation and despair.

7. The learned holy disciple, who sees thus disregards eye, visible forms, eye-consciousness, impingement on the eye, the feeling arising from the impingement on the eye whether pleasant, unpleasant or indifferent.

He disregards ear...nose...tongue...body...mind.... Thus disregarding he becomes detached. Through detachment he becomes freed. When he is freed he has knowledge: "I have been freed, rebirth is stopped, higher life has been lived out, what is to be done has been done, there is nothing to be done anymore for this state (of Perfection)".

While this discourse was being uttered, the minds of those thousand monks became freed from all mental taints with no more grasping.

ABBREVIATIONS

<i>a.</i>	adjective
<i>abl.</i>	ablative case
<i>adv.</i>	adverb
<i>caus.</i>	causative verb
<i>denom.</i>	denominative verb
<i>des.</i>	desiderative verb
<i>encl.</i>	enclitic
<i>f.</i>	feminine gender
<i>fr.</i>	from
<i>gen.</i>	genitive case
<i>ger.</i>	gerund
<i>gerd.</i>	gerundive
<i>ind.</i>	indeclinable
<i>inf.</i>	infinitive
<i>instr.</i>	instrumental case
<i>inter.</i>	interrogative
<i>interj.</i>	interjection
<i>loc.</i>	locative case
<i>m.</i>	masculine gender
<i>n.</i>	neuter gender
<i>nom.</i>	nominative case
<i>pass.</i>	passive
<i>pp.</i>	past participle
<i>prest. p.</i>	present participle
<i>prest. t.</i>	present tense
<i>pl.</i>	plural
<i>pref.</i>	prefix
<i>pron.</i>	pronoun
<i>rel.</i>	relative

Pāli-English Glossary

Order of Letters

a, ā, b, bh, c, ch, d, dh, e, g, gh, h, i, ī, j, jh, k, kh, l, m, ṃ, n, ṇ, ñ, o, p, ph, r, s, t, th, ṭ, ṭh, u, ū, v, y

PĀLI-ENGLISH GLOSSARY

A

abbhacikkhati, (*abhi + ā + khā*), he accuses, slanders.

abbhida, he got broken. See *bhinda*.

abbhuta, a. marvellous, wonderful.

abhabba, a. impossible, not liable, unable.

abhaya, free fear, safe, secure.

abhaya-dakkhiṇā, f. free gift.

abhāva, m. disappearance, absence, non-existence; death.

abhinandati (*abhi + nand*), he rejoices; he delights in; he appreciates, approves of

abhinava, a. quite new.

abhinibbijjhati (*abhi + nir + vijh*), he breaks forth.

pp. *abhinibbiddha*.

abhinināmeti (caus. fr. *abhi + nir + nam*), he stretches out; he directs, or turns towards.

abhiññā, f. transcendental knowledge; higher faculty.

abhinivajjati (*abhi + ni + vajj*), he avoids.

abhinivesa, m. inclination to, adherence to.

abhirūhati (*abhi + ruh*), he mounts, gets into, climbs; it grows.

pp. *abhirūḥa*.

abhirūpa, a. beautiful, handsome.

abhisajjati (*abhi + saj*), he gets angry; he curses. pp. *abhisatta*.

abhisambujjhati (*abhi + sam + budh*), he perfectly realizes.

pp. *abhisambuddha*.

abhiṭṭhāna, n. major thing; major evil, most serious crime.

abhivaḍḍhati (*abhi + vaddh*), he grows; it increases.

abhivaḍḍhi, f. growth, increase.

abhivandati (*abhi + vand*), he salutes respectfully; he adores.

abhivādeti (*abhi + vād*), he salutes respectfully; he bows down at.

accaya, m. transgression, fault, offence; passing away, lapse.

acchādeti, (*ā + chad*), he dons, covers up.

aciraṃ, adv. ere long, before long; soon.

acira-kārāpita, pp. not got long been built, that has been built recently.

addakki, he saw. See *passati*.

addasa, he saw. See *passati*.

addha, addha m. half.
addhuddha, m. 3.5
addhāna, n. road, long distance; long time.
addhuva, a. not firm. See *dhuva*.
adhama, a. low, mean, ignoble, vile.
adhamma, m. unrighteous conduct, injustice; irreligion; wickedness.
adhigacchati, (*adhi* + *gam*), he attains; he realizes. pp. *adhigata*;
 ger. *adhiganvā*, *adhigamma*; inf. *adhigantum*
adhigama, m. realisation, attainment to Wisdom.
adhika, a. additional, more; greater by; senior in; better, superior.
adhipatati, (*adhi* + *pat*), he falls upon; he passes by.
adhipati, m. Lord, overlord; chieftain.
adhivacana, n. designation, appellation, name.
agaccharu, (neg. of *gaccharu*), not going. See *gacchati*.
agada, m. medicine, medicinal drug.
agata, (neg. of *gata*), a. not gone, See *gata*.
agati, f. wrong course of life; not going.
agāra, n. home, house.
agārika, agāriya, a. related to house, belonging to household life..
agga, a. chief, highest; top; end.
aggha, m. price, value.
agghati (rt. *aggh*), it costs; it has value of (governs Accusative).
aggi, m. fire.
aggi-sikha, f. crest of a flame.
aggi-sikhūpama, like a crest of a flame.
ahesum, they were. See *hoti*.
ahi, m. snake.
ahirika, n. shamelessness; a. shameless.
ahosi, he was.
aja, m. he-goat. *ajā, ajā*, f. she-goat.
ajagara, m. boa constrictor.
ajeyya, a. invincible.
ajja, adv. today, nowadays.
ajjatagge (*ajja* + *agge*), adv. from this day, henceforth.
ajjatana, a. of today, of the present time.
ajjatant vibhatti, f. Aorist Tense.
ajjayati, ajjeti (rt. *ajj*), he earns.
ajjhata, a. internal, relating to self; what is within one's self, individual, subjective.

ajjhosaṇa, n. tenacity, cleaving.
akakkasa, a. not rough, not coarse.
akasira, a, without trouble. *akasira-lābhin*, a. acquiring without any trouble.
akicchaṃ, adv. without any difficulty. *akiccha-lābhin*, a. acquiring with no difficulty.
akiñcana, a. (one) who has no material possession.
akkosati, (ā + kus), he reviles, scolds, abuses. pp. *akkusīha*.
akusala, a. unwholesome, unskillful; evil, sinful.
aḷa, m. claw.
alagadda, m. watersnake.
alika, n. lie, falsehood.
alam, adv. enough, sufficient (with Instrumental Case); adequate to (with Dative)
allikā, f. attachment
amacca, m. minister; companion.
amaraṇa, n. freedom from death.
amata, n. immortality.
amba, m. n. mango.
amba-vana, n. mango grove.
amha, we are, See *añhi*.
amhaṃ, -*amhākam*. (Dat. & Gen. Pl. of *amha*.) to or for us, our.
amitta, m. foe, enemy.
amudā, f. mother.
amu, *amuka*. pron. So and so.
anagāriya, n. homelessness.
anattan (*an* (*na*) + *attan*), m. not self.
anañña (*na* + *añña*), not another, the same; alone.
anañña-posin, a. having no family to maintain.
ananussuta (*na* + *anussuta*), a. not heard.
anattiha, m. disadvantage, harm, injury.
anattiha-saṃhita, a. connected with no profit, connected with disadvantage.
aṇḍa, n. egg. *aṇḍa-kosa*, m. eggshell.
andha, a. blind.
andha-karaṇa, n. blinding.
andhakāra, m. darkness.
aneka, pron. many.
aṅgaṇa, n. yard, court; passion, depravity of mind.

aṅḍara, n. charcoal, ember.

aṅguli, f. finger.

aṅguli-patodaka, m. tickling with fingers.

anicca, a. impermanent, transient.

aniccato, adv. as impermanent.

aṅṅa, pron. other, another.

aṅṅamaṅṅam, one another.

aṅṅatara, pron. certain, some.

aṅṅa, f. perfect knowledge; arhatship.

aṅṅāra, (a + āra), a. not known, in disguise.

aṅṅāra (pp. of *ājanāti*), understood, realised.

aṅṅāraka, a. unknown, in disguise.

ānta, m. end.

ānta-kiriya, f. putting an end to, destruction.

antamaso, adv. at least, at the very least.

antaradhāyati, (*antara* + *dha*), he disappears, vanishes. pp. *antarahita*.

antaradhāna, n. disappearance.

caus, *antaradhāpeti*, he causes another to disappear, renders invisible.

antara-vāsaka, m. undergarment.

antarā, (adv. & prep.), between

antarā-magge, by the way, on the road.

antarāya, m. danger; obstacle, hindrance.

antarāyika, a. causing obstacle, hindering, impeding.

ānuevāsīn, m. pupil.

ānuevāsika, m. pupil.

āntima, a. last, final.

anto, adv. inside, within.

antogadha, a. included, contained in.

anu, pref. after, along, again, according to.

anu, m. atom; a very small, minute, subtle.

anubhavati, *anubhoti* (*anu* + *bhū*), he enjoys; he feels.

anugacchati, (*anu* + *gam*), he follows, pursues.

pp. *anugata*. ger. *anugamma*.

anugamana, n. following.

anugāmika, a. (one) that follows, following.

anuggaṇḍhāti (*anu* + *gah*), he helps, assists; he pities; he favours.

pp. *anuggahita*.

anuggaha, m. help; favour; pity, kindness.

anujānāti (*anu* + *ñā*), he permits; he gives consent to; he allows.

pp. *anuññāta*; Caus. *anujānāpeti*.

anuññā, f. permission, consent.

anuja, m. younger brother.

anujīvin, m. retainer.

anukampati (*anu* + *kamp*), he pities.

pp. *anukampita*.

anukampā, f. pity, compassion, kindness.

anuloma, m. direct order.

anulometi (denom. fr. *anuloma*), he is in accordance with, he regulates.

anumodanā, f. approval, rejoicing at, thanking, sharing of.

anumodati (*anu* + *mud*), he approves, rejoices at, gives thanks: he becomes a sharer of a deed.

anuññā, f. permission, consent.

anuññāta. (pp. of *anujānāti*), permitted, having got consent.

anupagamma (*na* + *upagamma*). ger. not having gone to. See *upagacchati*.

anupādāna, a. without 'upādāna' See *upādāna* (clinging to the world)

anupādāya. ger. without clinging (to the world)

anusīṭṭha, (pp. of *anusāsati*), instructed, admonished.

anussarati (*anu* + *sar*), he remembers, calls to mind.

anussuta. (pp. of *anussundati*), heard.

anusūyyaka, a. envying none, not envious.

anuyogā, m. giving oneself up to, application; question.

anuyujjati (*anu* + *yuj*), he give himself up to; he applies himself to; he devotes himself to, he questions. pp. *anuyutta*.

apadhāvati, (*apa* + *dhāv*). he runs away.

apagacchati (*apa* + *gam*), he goes away. pp. *apagata*. ger. *apaganvā*, *apagamma*. inf. *apagantum*.

apagata (pp. of *apagacchati*), gone away from.

apaharati (*apa* + *har*), he takes away. pp. *apahaṭa*.

apakkamati (*apa* + *kam*), he gets away from; he leaves. ger. *apakkamivā*, *apakkamma*.

apaneti (*apa* + *nā*), he puts away; he leads away; he removes.

apanṇa (pp. of *apaneti*), removed, put off, led away.

apara, pron. other, another.

aparītheti (neg. of *parītheti*), not desiring, not wishing.

apāya, m. unfortunate state (of life); misery.

api, *pi*, (ind.) and, also, too. Sometimes this begins a question.

api nu, (ind.) particles that begin a question.

api nu kho, (ind.) particles that begin a question.

appa, a. little.

appamāda, m. vigilance; zeal, earnestness.

appa-samārambha, a. of little undertaking.

appaṇa (a + *paṇa*), pp. not attained, not achieved.

appaṭṭa (*appa* + *aṭṭa*), a. not tiresome.

appaṭṭatara, a. less tiresome.

appevaṇḍama (*api* + *eva* + *nāma*), (ind.) perhaps, it would be better.

appiya, a. not pleasant, disagreeable, unfriendly; not loved.

arahant. m. one attained to final sanctification; Perfect One; a perfect, perfectly sanctified.

arahanta, n. arhatship, Perfection.

araṇṇa, n. forest.

ari, m. enemy, foe.

ariya, a. Aryan, holy.

ariya-sacca, n. truth realized by Holy Ones, Noble Truth.

asakkoti, (prest. p. of *na sakkoti*), not being able.

asakkhi (Aorist of *sakkoti*), he was able.

asaṇṇata (*na* + *saṇṇata*), unrestrained.

asamāhita (*na* + *samāhita*), n. with no mind composed.

asanta (*na* + *santa*), a. not good, bad.

asāraka, a. unpithy; with no essence; unessential.

asi, m. sword.

asi (second pers. sing. of *atthi*), thou art, you (sing.) are.

asmi (first pers. sing. of *atthi*), I am.

assa (Dat. or Gen. sing. of *idam*), to or for this one, of this one.

assa (3rd pers. sing. of Opt. of *as*), he, she or it may or would be, he, she or it should be.

asu, *asuka*, pron. such and such, that, fem. *asu*, *asukā*.

attha, (ind.) then, after that, if so.

attha kho, (ind.) after that, then.

ati. (pref.), beyond, too much, over; supreme

atikkamati (*ati* + *kam*), he passes over, transcends, goes beyond, surpasses
pp. *atikkanta*.

atikkanta-mānusa, a. surpassing human level.

atideva, m. Supreme God.

ativattati (*ati* + *vatt*), he goes beyond, passes over; he transgresses.

atīva (*ati* + *iva*), exceedingly, very much, too much, overmuch.

attha (*attha*), adv. here.

atta + kilamathānuyoga, m. giving oneself up to self-mortification.
attamāna, a. glad at heart.
attan, m. self; *atta-bhāva*, m. personality, individual life, person.
attanapa, a. tormenting himself, m. self-tormentor.
atta-paritāpandānuyoga, m. giving oneself up to tormenting oneself.
attha, m. thing, matter; object; property; cause; welfare; meaning; signifi-
 cation
attham, n. disappearance
attham gacchari (suriyo), (the sun) sets. pp. *atthagata*, *atthagata*
atthagama, *atthagama*, m. setting (of the sun).
atthagata, pp.
aṭṭa, m. lawsuit; trouble, quarrel.
aṭṭha, eight
aṭṭha, m. (same as *attha*)
aṭṭhaṅga, *aṭṭhaṅgika*, a. of eight constituents, eight-factored.
aṭṭhāna, a. having no standing, impossible
aṭṭhi, n. bone
atthu, (Imp.3rd pers. sing. of *atthi*) may he (or) it be.
ava. (prefix), down.
avajānāti (ava + jād), he despises.
avamāṇāsi (ava + man), he despises, disrespects.
avasesa; m. remnant, what remains.
avidāra, a. not far, near; n. vicinity.
avijjā, f. nescience, lack of real knowledge.
ayaṃ, (nom.Sing. of pron. *Idaṃ*.) m. f. this one.
ayas, m. n. iron.
ayo-guḷa, m. iron ball
ayya, m. Lord, master, gentleman; Venerable One. f. *ayyā*.

Ā

ābādha, m. disease, illness, sickness.
ābādhika, a. ill, sick.
ābhicetasika, a. depending on higher consciousness.
ābhidosika, a. prepared for the previous evening.
ādāya. (ger. fr. *ā + dā*), having taken, having accepted.
āditta. (pp. of *ādippiati*), ablaze, on fire, burning.
ādippiati (ā + dip), it is burnt. pp. *āditta*.

āgacchati (ā + gam), he comes, returns. pp. *āgata*.
 ger. *āgannvā*, *āgammma*. inf. *āgantum*, grd. *āgantabba*, *āgamanīya*.
āha, he says, he said; *āhaṃsu*, they said.
āharati (ā + har), he brings, takes back. pp. *āhaṭṭa*.
āhāreti (den. of *āhāra*), he eats.
āhāra, m. food.
ākankhati, (des. fr. ā + kām), he desires, longs for.
ākāra, m. form, aspect, manner, appearance, mien; purpose.
āḥaka, m.n. a measure of capacity.
āma, a. raw, not cooked, not well ripe.
āma, (inter.), yes.
āmanāseti (ā + man), he calls, he speaks to; he addresses, summons.
āṇatti, f. injunction, command, order.
ānāyati, *āneti* (ā + nā), he brings, fetches. pp. *ānāta*. inf. *ānetum*.
ārabhāti (ā + rabh), he begins; he attempts, he exerts himself.
ārāṇṇa, a. living in forest, belonging to forest.
ārammaṇa (*ālambana*), n. an object of sense.
ārāma, m. grove, park; monastery built in a grove.
āroceti (ā + roc), he tells, informs, declares.
ārohati (ā + ruh), he climbs, mounts, ascends. pp. *ārūḥa*.
āsajja. (ger. fr. ā + sad), having assailed.
āsana, n. seat, chair.
āsava, m. mental intoxicant, mental taint, passion.
asi, (aorist 3rd pers. sing. of *atthi*), he, she or it was.
āv, adv. openly.
āvibhavati (āv + bhā), he or it appears; it becomes open; it is disclosed.
 pp. *āvibhāta*.
āvīkaroti (āv + kar), he exposes, discloses. pp. *āvīkata*.
āvuso, (ind.) (a form of addressing a friend or a younger one), O friend, O brother
atāpeti. (ā + tap), he torments.
āyus, n. age; life-term; life.
āyu-pariyosāna, n. end of life-term.

B

bahu, a. much, many.
bala, n. power, strength.

balavan, a. powerful, strong.
balin, a. powerful, strong.
bandhari (rt. *badh*), he binds, ties up.
 pp. *baddha*, *baandari*
barihisa, n. sacrificial grass.
bāha, f. hand.
bāhu, m. hand, arm.
bāla, m. boy, fool; a. foolish, silly, young.
bālā, *bālikā*, f. girl.
bālha, a. severe; excessive.
bālha-gilāna, a. seriously ill.
Bārāṇasī, f. the city Benares.
bila, n. hole.
bindu, m. drop, dot.
bīja, n. seed.
bodhi, f. Enlightenment; full realisation; Gnosis.
bodhi-pakkhiya, a. contributing to Enlightenment.
brahman, m. Brahma, Supreme god.
brahma-bhūta, a. having become Brahma himself.
brahma-cariya, n. higher life, holy life, brahma-faring; celibacy.
bujjhati (rt. *budh*), he realises. pp. *buddha*.
brahma-cārin, a. living higher life, celibate.
brahma-loka, m. realm of Brahmas.
brahma-loka-parāyaṇa, a. destined to birth in Brahma realm.
brāhmaṇa, m. *brahman*, Hindu priest.
brūri, (rt. *brū*), he says, calls.

Bh

bhabba, a. able, capable.
bhadanta, a. venerable, worthy (person).
bhadda, *bhadra*, a. good, excellent, fortunate, worthy.
bhagavan, m. Lord; a. happy, fortunate, exalted.
bhaginī, f. sister.
bhajan (rt. *bhaj*), he resorts to.
bhanari (rt. *bhaṇ*), he speaks, tells, says, preaches, recites.
bhaṇḍa, n. goods, article; stock-in-trade (of a merchant).

bhanie (contracted vocative form of *bhadanta*), Venerable One, Revered Sir, O Lord.
bhāriyā, f. wife.
bhassati (rt. *bhas*), he or it falls down, sinks.
bhātaka, m. hireling.
bhatta, n. boiled rice.
bhavarī, (rt. *bhū*) (he, she, it) becomes, is. pp. *bhūta*.
bhaya, n. fear, danger.
bhājana, n. vessel, jar, bowl.
bhājeri (rt. *bhaj*), he divides.
bhātar, m. brother.
bhārika, m. brother.
bhāvanā, f. development (of mind or insight).
bhāveri (rt. *bhū*), he develops. pp. *bhāvita*.
bhāvitatta (*bhāvita* + *attan*) one whose self (mind) has been developed. lit. developed soul.
bhāyati (rt. *bhī*), he fears.
bheda, m. division; break, breach; schism.
bhidura, a. breakable, fragile, brittle.
bhijjati (rt. *bhid*), it is broken. pp. *bhinna*.
bhikkhati (rt. *bhikkh*), he begs.
bhikkhā, f. alms-food.
bhikkhu, (Buddhist or Jain) monk. f. *bhikkhunī*, nun.
bhindati (rt. *bhid*), he breaks up. pp. *bhinna*.
bhitti, f. wall.
bhiyyo, adv. more, further.
bho (Vocative Sing. of *Boru*.) O friend, hello! f. *bhoti*.
bhoga, m. wealth, riches; enjoyment; body of a snake.
bhojana, n. food; eating; alms.
bhojaniyya (grd. fr. *bhuj*), to be eaten; to be enjoyed; n. soft food.
bhojja, n. soft food.
bhujjati (rt. *bhuj*), he eats, enjoys. pp. *bhurra*, *bhuttāvin*. inf. *bhottum*.
 ger. *bhurvā*, *bhuttjivā*.
bhusam, adv. much, excessively.
bhūpa, *bhāpāla*, m. king, ruler.
bhūta, n. being; being of subtle material body; elements; (pp. of *bhavarī*) been.

C

ca, conj. and, also.

cakkha, n. wheel.

cakkhu, n. eye.

cakkhumani, a. with eyes, having eyes, seeing.

cakkhu-karaṇa, a. that which opens, (mind's) eye.

Fem. *cakkhu-karaṇī*.

cakkhu-viññāṇa, n. eye-consciousness.

calati (rt. *caḥ*), he (she or it) moves, shakes, trembles.

canda, m. the moon.

caṇḍa, a. violent, vile, cruel, wrathful.

carati (rt. *car*), he walks, wanders; behaves, *carana*, n. conduct.

cārikā, f. walking about, wandering about, goes from place to place.

cārikam carati, *cārikam pakkamati*, he goes from place to place, sets about on his tour.

cetiya, n. shrine.

cindati (rt. *ci*), he heaps up, he collects. pp. *cita*, inf. *ceṭuṇ*.

cinteti (rt. *cit*), he thinks.

citta, n. consciousness; mind; thought.

ciraṃ, adv. for a long time.

cirāya, adv. for a long time.

cirassaṃ, *cirena*, adv. after a long time, long since.

cīvara, n. monk's or nun's robe.

cīvara-kamma, n. making up or mending of robes.

cīyati, (passive of *cindati*), it is heaped up.

coreti (rt. *cur*), he steals.

Ch

cha, six.

chaṇa, m. festival.

chanda, m. will, desire, intention.

chanda-rāga, m. lust.

chandas (*chando*), m. n. Vedas; metrics, metre.

chādeti (rt. *chad*), he covers, conceals.

chāya, f. shade, shadow.

checchati (Future Tense of *chindati*), he will cut off

chijjari (Passive of *chindari*) it is cut off.
chindari (rt. *chid*), he cuts off.

D

dabba, n. thing; material; property
dabbha, m. Kusa grass.
dabbī, f. spoon.
dahara, m. child; a. young.
dadāri (rt. *dad*.), he gives.
dahari (rt. *dah*.), he burns. pp. *daddha*.
dajjā (opt. sing of *dadāri*), he might, should or would give.
dakkhari (Future fr. *dis*), he will see.
dakkhiṇa, a. righthand side, southern.
dakkhiṇā, f. gift; a. southern (direction)
daḥha, a. firm, strong.
daṇḍa, m. punishment, penalty.
daṇḍayati, *daṇḍeti* (rt. *daṇḍ*), he punishes.
ḍasari, (rt. *ḍas*), bites. pp. *ḍaṭṭha*, bitten.
daṭṭhūṇ (inf. fr. *dis*) to see, for the purpose of seeing.
dava, m. amusement, enjoyment.
dāna, n. gift, giving.
dāna-pari, m. bountiful.
dāraka, m. boy, lad.
dāra, m. wife.
dārikā, f. girl, lass.
dāyaka, m. giver, donor.
desanā, f. discourse, instruction, expounding.
deseti (rt. *dis*), he expounds.
desetar, m. expounder.
desita. (pp. of *deseti*), expounded.
deva, m. deity, god; lord (king).
deva-kāya, m. a group of Devas, a large number of Devas.
devī, f. consort, lady.
deyya, a. (thing) to be given.
dippati (rt. *dīp*.), it shines, it burns. pp. *ditṭa*, *dīpita*.
disā, f. direction, quarter, point of the compass.
disvā, (ger. fr. *dis*), having seen.

diṭṭha (pp. fr. *dis*), seen.
diṭṭha-dhamma, m. present life, this state of existence.
divasa, m. n. day.
divasa-bhāga, m. daytime.
dīgha, a. long.
dohaḷa, m. longing, desire.
domanassa, n. grief.
dubbala, a. weak, feeble.
dubbhāsita, pp. ill-spoken; n. bad speech.
dubbaṇṇa, a. ugly.
dubbijāna, a. not easy to understand.
duccarita, n. bad conduct.
duddha, n. milk.
dugga, a. difficult to approach, difficult to pass.
duhari (rt. *duh*), he milks. pp. *duddha*.
duhitar, f. daughter.
dujjana, m. bad person.
dujjāna, a. not easy to know, to be known with difficulty.
dukkha, r. suffering, grief, misery, unsatisfactoriness.
dukkha-paṭikkūla, a. receding from suffering.
dukkhita, a. afflicted, grieved, sick.
dullabha, a. difficult to obtain, rare.
dummana, a. sad.
dummedha, a. unwise.
dunnāta, pp. wrongly led, ill-applied.
duppasayaḥa, a. hard to overcome, difficult to subjugate, invincible.
durabhisambhava, a. not easy to attain.
dussīla, a. immoral.
dūra, n. distance; a. distant.
dūta, m. messenger; emissary.
dvaṅgula, n. two inches.
dvaṅgula-pañña, possessing two-fingered knowledge.
dvāra, n. door, gate.
dvi, two.

Dh

dhamma, m. duty, doctrine, righteousness, justice; law; teaching, nature.

dhamma-cakka, n. Wheel of Law, kingdom of righteousness.
dhamma-desanā, f. discourse of Dhamma.
dhamma-guṇa, m. virtue.
dhamma-laddha, a. obtained by right means.
dhammānudhamma-paṭipanna, a. practising duties for the attainment of the highest states.
dhammika, a. righteous, just.
dhamsin, a. plundering.
dhana, n. wealth, money.
dhanavān, *dhanin*, a. rich, wealthy.
dhanka, m.
dhanna, n. corn.
dhāvāri (rt. *dhāv*), he runs.
dhenu, f. cow.
dhovāri, (rt. *dhov*), he washes.
dhuva, a firm.

E

eka, one, single, certain, alone.
eka-cariyā, f. living alone.
ekacca, a. some, certain.
ekacca-sassata, a. partly eternal.
ekacca-sassatika, a. eternalistic with regard to some things.
ekamśa (*eka* + *aṃśa*), m. one side; certainty.
eso, (masc. nom. sing. of *eta(d)*), this (nearer) one.
eta(d). pron. this (nearer).
etarahi, adv. now, nowadays.
eri (*ā* + *i*), he comes.
eva, adv. only, just, quite.
evam, adv. thus.
evārūpa, a. like this, of this sort.

G

gahapati, f. mistress of a house.
gahapati, m. householder, master of a house.

gahita (pp. of *gaṇhāti*), taken, accepted; caught, captured.
gaja, m. elephant.
gajjati (rt. *gajj*), he roars, thunders.
gamaṇa, n. march, going, journey.
gamanīya, grd. to be gone.
gambhīra, a. deep, profound.
ganna, a. rustic, vulgar.
gaṇa, m. multitude, herd; chapter of monks.
gandha, m. smell.
gaṇhāti (rt. *gah*), he takes, accepts, catches, overtakes, captures.
 pp. *gahita*.
gaṇin, a. having many followers.
gantar, m. traveller, goer.
gantvā, (inf. of *gacchati*), to go.
gātvā, (ger. of *gacchati*), having gone.
garahati (rt. *garah*), he censures, despises.
garu, a. heavy, weighty; n. respect; m. preceptor, parents.
garu-kāṭabba, a. to be respected, deserving respect.
garuḷa, m. woodpecker; Garuda bird, king of birds.
gata (pp. fr. *gam*), gone.
gati, f. going, course of life; mode of rebirth after death.
gata, n. body; limb of body.
gavesati (rt. *gaves*), he searches for.
gāma, m. village.
gāmin, m. one who goes.
gārava, m. respect, honour.
gāthā, f. stanza.
gāyati (rt. *ge*), he sings.
geha, m. n. house.
gilāna, a. sick, unwell.
girā, f. speech, word.
giri, m. rock, mountain.
giri-dugga, m. mountain difficult to access.
gīta, n. singing; song.
go, m. ox; *gāṃs*, f. cow.
ghara, n. house.
ghāṇa, n. nose.
ghāṇeti (rt. *han*), he kills.
ghāyati (rt. *ghā*), he smells.

H

hadaya, n. heart.

hansa, m. swan.

hanti (rt. *han*), he beats; he kills. pp. *hata*.

haññati (passive of *hanti*), he is killed.

harati (rt. *har*), he carries, conveys; takes away. pp. *haṭa*.

harityati (pass. of *harati*), it is carried.

hata (pp. of *hanti*), killed.

haṭa (pp. of *harati*), carried, taken away.

hantha, n. hand.

hanthin, m. elephant.

hāyati (rt. *hā*), he falls away, diminishes. pp. *hīna*.

hemanta, m. winter, cold season.

hemantika, a. of cold season, wintry.

hi, (enclitic), indeed; for; alas!

hima, n. snow, dew, frost.

himavara, a. snowy; m. the Himalayas.

hiṃsati (rt. *hiṃs*), he hurts, injures.

hiraṇṇa, n. bullion.

hita, n. advantage, benefit, good, welfare; a. beneficial.

hiyyo, adv. yesterday.

hīna, a. deprived; low, mean, inferior.

hīnāyāvartati (*hīnāya* + *āvartati*), he returns to the inferior state, turns back for falling into household life.

huta (pp. of *juhoti*) sacrificed.

I

icchari (rt. *iś*) he wishes, likes, wills, desires. pp. *iṣṭha*.

idam (*ima*). pron. this.

idāni, adv. now, at present.

idha, adv. here.

iha, adv. here.

iddhi, f. psychic power; success.

indriya, n. sense organ; faculty.

isi; m. sage, seer.

Isipatana, n. a place so named; rendezvous of Rīsīs (holy sages).

isi-pabbajjā, f. life of a holy recluse.

isi-pabbajjam pabbajati, he goes forth and enters the life of an anchorite (or holy recluse).

issara, m. lord, ruler; god the creator.

itara, pron. other, next.

iti, (ind.) thus. (a particle put at the end of a clause to express a narration)

ito, adv. from here.

ittham, adv. thus.

itthannāma, a. having such and such a name.

itthatta, n. this state, the present condition.

itthi, f. woman.

iva, (encl.) like, as.

idisa, a. like this.

J

jaccā (contracted form of *jāriyā*), by birth.

jahati, jahāti (rt. *hā*), he abandons, leaves behind, gives up. pp. *hāna*.

Jambudīpa, m. the continent so called (according to ancient division of earth)

jana, m. a being, person, man; people.

janatā, f. men, people.

janayati, janeti (rt. *jan*), he produces, begets, gives birth to.

jaṇṇa, a. sweet. *jaṇṇa-jaṇṇa*, a. very sweet.

jaṇṇā (opt. 3rd pers. sing. of *jānāti*), he should know.

jarā, f. decay, old age.

jaṭṭa, f. matted hair.

jaṭṭila, m. ascetic with matted hair.

jaya, m. victory.

jayati (rt. *ji*), he conquers.

jālayati, jāleti (rt. *jaḥ*), he kindles (fire).

jānāti (rt. *ñā*), he knows. pp. *ñāna*.

jāta (pp. of *jāyati*), born, produced, arisen.

jāta-sāra, a. which has got hard pith

jāti, f. birth, rise, appearance.

jāyati (rt. *jan*), he is born, it is produced; it arises.

jeti (rt. *ji*), he conquers.

jetar, m. conqueror.

jindari (rt. *ji*), he conquers. pp. *jita*. inf. *jetum*.
jivhā, f. tongue.
jivari (rt. *jiv*), he lives.
jivita, n. life.

Jh

jhāna, n. abstract meditation; deep concentration; ecstasy, profound trance of mind.
jhāyati (rt. *jhe*), he meditates, contemplates.

K

kadalī, f. plantain
kadā, adv. when?
kadāci, adv. sometimes, at times, perhaps.
kaham, adv. where?
kakkasa, a. rough, coarse, hard; cruel.
kakkaṭaka, m. crab.
kalla, a. right, reasonable, clever; healthy.
kalyāna, n. good deed; a. good, pleasant, charming.
kamma, n. Karma; deed, action.
kampari (rt. *kamp*); he shakes, trembles. pp. *kampita*.
kandati (rt. *kand*), he weeps, laments.
kanduka, m. a ball (to play with)
kaṇḍu, f. itch.
kaṇḍuvari (rt. *kaṇḍuv*), he scratches
kaṇṇā, f. girl.
kappayati, *kappeti* (rt. *kapp*) he makes, arranges; thinks, imagines; he cuts.
pp. *kappita*.
karoti (rt. *kar*), he makes, works, does.
pp. *kata*, ger. *karvā*, inf. *kārum*, grd. *kātabba*, *kattabba*, *karaṇīya*, *kāriya*.
kasati (rt. *kas*), he ploughs. pp. *kaṣṭha*.
kata, pp. done, made, worked.
katama, pron. what? which (of many)?
katara, pron. what, which (of two)?

kaṭṭha, adv. where?
kaṭhala, m. potsherd, piece of broken pottery.
kaṭṭha, m. piece of wood, stick.
kaṭṭha, pp. ploughed.
kaṭṭhaṅga, a. with rotten part (of wood).
kaya, m. purchase.
kāja, m. carrying pole, pingo.
kāka, m. crow.
kāka-sūra, a. clever like a crow.
kāla, m. time.
kālapavedana, n. announcement of the time.
kālasseva (*kālassa* + *eva*), betimes.
kāma, m. desire; sensual pleasure; sensuality.
kāma-sukha, n. sensual enjoyment.
kāma-sukhallikānuyoga, m. indulgence in sensuality.
kāma-taṇhā, f. craving for sensual enjoyment.
kāraka, m. doer, maker.
kāraṇa, n. matter, thing, event; cause.
kāru, m. carpenter, artisan.
kāruṇika, a. compassionate, merciful.
kāsu, f. pit, hole.
kātuṃ, inf. to do, for the purpose of doing.
kāya, m. body. *kāya-dvāra*, n. door of body.
kesa, m. hair (of head).
kevala, a whole, entire, complete; only, exclusive.
kilamatha, m. fatigue, tiredness, exhaustion.
kilamati (rt. *kilam*), he feels exhausted; he is tired; he is troubled.
 pp. *kilanta*.
kilesa, m. mental depravity, passion.
kilissati (rt. *kilis*), he is polluted, soiled, dirty; he is afflicted.
 pp. *kiliṭṭha*.
kiliṭṭha, pp. spoiled, polluted, dirty.
kiṃ, pron. what? which?
kimi, m. worm.
kiṇāsi (rt. *kṇ*), he purchases. pp. *kṇa*.
kisa, a. lean, emaciated, thin.
kitti, f. fame.
kṇati, (rt. *kṇ*), he plays.
kṇa, pp. purchased, bought.

kodha, m. anger, wrath.
kopa, m. anger, wrath.
kuha, a. deceitful, hypocrite.
kuhiṃ, adv. where?
kukkura, m. dog.
kukkuṣa, m. cock.
kukkuṣa-potaka, m. chick.
kula, n. family.
kulaputta, m. son of a noble family; young gentleman.
kulla, m. raft.
kumāra, m. boy; prince.
kumāraka, m. a small boy.
kumbhīla, m. crocodile, alligator.
kummāsa, m. a kind of cake made of corn flour.
kuṣjara, m. elephant.
kuppari (rt. *kup*), he gets angry; it stirs.
kurumāna, (prest p. of *karoti*), doing, making.
kusala, a. wholesome; healthy, skilled.
kuso, adv. wherefrom?
kuṣṭra adv. where?
kuṣumbika, m. householder, head of a family.

Kh

khadira, m. acacia tree.
khajja, n. solid or hard eatables.
khala, a. vile, cruel.
khala, m. threshing floor.
khamati (rt. *kham*), he forgives, endures; is approved.
khanati (rt. *khan*), he digs.
khaṇa, m. moment; opportunity.
khaṇāṇa (*khaṇa* + *āṇa*), a. (one) having let the right moment pass.
khata (pp. of *khaṇati*), dug out.
khādati (rt. *khād*), he eats.
kheḷa, m. saliva.
khema, a. safe, secure.
khetta, n. field.
kipati (rt. *kip*), he throws, shoots, discharges;

khitta, (pp. of *kipati*), thrown, shot, discharged.

khīṇa, (pp. of *khīyati*), ceased, exhausted, come to an end.

khīyati (rt. *khī*), it comes to an end; it ceases.

kho, *kho pana*, (ind.) indeed. (most often this particle is put as the second or third word of a sentence as an expletive and sometimes only to add grace to the sentence).

khuddaka, a. small.

khudhā, f. hunger.

L

labhati (rt. *labh*), he gets, obtains, acquires.

laddha (pp. of *labhati*), got, obtained, acquired.

lagga (pp. of *laggati*), attached, clung, adhered.

lakkhaṇa, n. characteristic, sign, mark, attribute.

lapa, m. one who fawns, intrigues or prattles.

latā, f. creeping plant.

loka, m. world.

loka-nātha, m. refuge of the world, Buddha.

ludda, m. huntsman.

ludda-putta, m. young huntsman.

lunāti (rt. *lu*), he cuts, mows, reaps. pp. *luta*.

lāyati (passive of *lunāti*), it is cut, mown or reaped.

M

macca, m. a mortal, a being.

maccu, m. death.

maccha, m. fish.

macchera, n. churlishness, stinginess, miserliness.

mada, m. pride.

magga, m. way, path, road.

mahā-jana, m. people, public.

mahallaka, a. old (in age).

maharū (*mahā*), a. great.

mahanisaṃsa (*mahā* + *anisaṃsa*), a. of great advantage.

mahanubhāva (*mahā* + *anubhāva*), a. very powerful, mighty.

mahā-purisa, m. great person, one born to greatness.
mahā-vīra, m. great hero.
makkaṭṭa, m. ape.
makkaṭṭaka, m. spider.
mahatta, n. greatness.
mahogha (*mahā* + *ogha*), m. great flood.
mamāyati (denom. fr. *mama*) he is devoted to.
mahiddhika (*mahā* + *iddhi* + *ka*), a. possessing great psychic powers.
manas, m.n. mind.
maṇca, m. bed.
maṇḍana, n. adornment.
maṅgala, n. auspicious thing; beatitude.
maññati (rt. *man*), he supposes, imagines.
mano-viññāṇa, n. mind-consciousness.
manussa, n. man, human being.
maraṇa, n. death.
massu, n. beard.
muta (pp. of *marati*), dead.
mata (pp. of *manoti*), thought out; known.
mati, f. intelligence, thought, opinion, knowledge.
matimant, a. intelligent, wise.
mā, (ind.) a prohibitive particle put before Aorist or Imperative verbs as:
mā gacchi, *mā gaccha* (don't go).
māmaka, a. devoted to; m. devotee.
māna, m. vanity, conceit.
mānavaka, m. youth, young man.
māneti (rt. *mān*), he honours, respects.
mānusa, *mānusaka*, a. human, fem. *mānusi*, *mānusikā*.
māpeti (rt. *mā*), he creates, builds.
māra, m. killer, the Tempter; passions or worldliness (personified); a mischievous angel of the heavenly realm.
mārisa, m. dear one, sorrowless one.
māsa, m. month.
mātār, f. mother.
megha, m. rain cloud.
mettā, f. loving-kindness.
miga, m. deer.
miga-dāya, m. deer-park.
milāyati (rt. *milā*), it fades. pp. *milāta*.

mitta, m.n. friend.

mitta-dhamma, m. friendship, duty of a friend.

mitta-dubhin, a. treacherous.

muhutta, m. moment, a short time.

mukha, n. mouth, face.

mukha-tuṇḍa, m. beak.

mukhodaka (*mukha* + *udaka*), n. water for washing one's face, water for rinsing mouth.

muñcati (rt. *muc*), he releases, frees, looses; he lets go.

musā, (ind.) falsely.

musā-vāda, m. falsehood, lie.

N

na, (ind.) not.

naccati (rt. *nac*), he dances.

nadati (rt. *nad*), he makes a noise.

nadī, f. river.

nahāta, m. one who has got holy bath, Arhat.

nahāyati (rt. *nhā*), he bathes himself. pp. *nahāta*.

najjā (contracted form of *nadiyā*), of the river

nakha, m. nail on the finger or toe; claw

nakha-sikhā, f. point of the claw

namassati (den. fr. *namo*), he adores.

namati (rt. *nam*), he bends; he bows down.

namatthu (*namo* + *atthu*), may my adoration be!

namo, (ind.) adoration!

nara, m. man, being.

naraka, n. deep pit.

narāsa, m. greatest among beings.

nassati (rt. *nas*), he perishes. pp. *naṣṭha*.

naṭhi, (ind.) there is not.

nāda, m. noise, sound.

nāga, m. elephant; cobra.

nāma, n. name.

nāma, (ind.) by name; indeed.

nāna, (ind.) various; away from.

nānāvidha, a. of various sort.

nārī, f. woman.
nārha, m. refuge; helper.
ñāṇa, n. knowledge.
ñāṇa-dassana, n. perfect insight.
ñāṇa-karaṇa, producing knowledge.
ñāṇa-bala, n. power of knowledge; virtue of intelligence.
ñārī, m. relative, relation.
ñārī-dāśī, f. woman servant of relatives.
neti (rt. *ñ*), he leads. pp. *ñṇa*.
nibbāpeti (caus. of *nibbāyati*), he quenches, cools.
nibbāyati (*nir* + *vā*), it is quenched, cools down; he passes away to peace.
 pp. *nibbua*.
niccharati (*nis* + *car*), it emits, goes out.
nidāgha, m. drought.
nidhi, m. buried treasure.
niggaṇhāti (*nir* + *gah*), he rebukes. ger. *niggayha*.
niggayha-vādin, a. one who censures for faults and advises.
nikāma, m. wish. *nikāma-lābhin*, a. one who acquires according to one's wish.
nikkhamati (*nis* + *kam*), he departs, goes out, sets out. pp. *nikkhamta*.
nikkhama, m. going out, departure.
nimitta, n. mark, sign, cause; aim.
nimmināti (*nir* + *mī*), he creates, builds. pp. *nimmita*.
nimujjati (*ni* + *muj*), sinks down, plunges. pp. *nimugga*.
nipajjati (*ni* + *pad*), lies down. pp. *nipanna*.
nipādeti (caus. of *nipajjati*), he causes another to lie down. caus. *nipādeti*.
nipphajjati (*nis* + *pad*), it is produced, is provided. pp. *nipphanna*.
nipphādeti (*nis* + *pad*), brings forth, produces, provides.
nirodha, m. cessation, nirvāṇa.
nirupadhika, a. without upadhis. See *upadhi*.
nisīdati (*ni* + *sad*), sits down. pp. *nisinna*. ger. *nisajja*.
nissaraṇa, n. setting out, departure; escape.
niṭṭhāti (*nis* + *ṭhā*), terminates, ends. pp. *niṭṭhita*.
niṭṭhita-cīvara, a. one for whom the making up of robes is finished.
nivesana, n. house, dwelling place.
nudati (rt. *nud*), dispels, drives away.

O

odana, m. boiled rice.

odarika, m. glutton. *odarikatta*, n. gluttony.

ogha, m. flood.

oharati (*ava* + *har*), takes off. caus. *ohāreti*, removes.

kesa-massuṃ ohāreti, removes hairs and beard, shaves.

okāsa, m. permission, open space; place.

oḷārika, a. gross, coarse, solid.

oloketi (*ava* + *lok*), looks at, looks towards.

omuḥcati (*ava* + *muc*), takes off.

opadhika, a. rewarding in the successive lives.

otarati (*ava* + *tar*), goes down, descends. pp. *otiṇṇa*.

otāra, m. chance; defect.

ovadati (*ava* + *vad*), advises.

ovāda, m. advice.

P

pabbajati (*pa* + *vaj*), goes forth.

pabbajita, pp. of *pabbajati*, gone forth; m. monk, recluse, ascetic.

pabbata, m. mountain.

pabbhāra, m. mountain cave.

pacati (rt. *pac*), cooks, boils. pp. *pakka*, *pacita*.

paccakkhāti (*pati* + *ā* + *kha*), gives up, refuses, rejects.

pp. *paccakkhāra*. ger. *paccakkhāya*.

paccavekkhati (*pati* + *ava* + *ikkh*), considers.

paccaṇṇasi (aor. of *patijānāti*), claimed.

paccaya, m. relation, cause, condition.

paccāgacchati (*pati* + *ā* + *gam*), returns.

paccāmitta, m. enemy.

paccūha, m. obstacle, disturbance.

padesa, m. place, region.

padīpa, m. lamp.

pageva, (ind.) early, no need to say; how much more.

paharati (*pa* + *har*), beats, hits, assaults, attacks. pp. *pahaṭa*.

pahāna, n. giving up, dispelling, destruction.

pahāya, ger. having given up, having left behind.

pahārabba, grd. to be given up, to be dispelled.

pahṇa, (pp. of *pajahati*), dispelled, destroyed.

pahiyari (passive of *pajahati*), it is dispelled or destroyed.

pahoti (*pa* + *hā*), it is sufficient; he is able.

pahāra, a. much, large; abundant.

pajahari (*pa* + *hā*), gives up, rejects, leaves behind; dispels.

pp. *pahṇa*. ger. *pahāya*. grd. *pahārabba*. passive. *pahiyari*.

pajā, f. progeny; people; family; living beings.

pajānāri (*pa* + *ñā*), knows, understands, realises.

passive. *paññāyari*, is known. pp. *paññāra*, known.

pajja, n. oil; verse.

pajjalati (*pa* + *jal*), it burns, blares.

pakāsari (*pa* + *kā*), is visible.

pakāseri, makes visible; expounds, shows.

pakkhin, m. bird.

pakkamari (*pa* + *kam*), sets out, departs. pp. *pakkanta*.

pakkhandari (*pa* + *khad*), springs forward, flies up into; makes a rush

forward; runs off. pp. *pakkanta*.

palāyari (*pa* + *lā*), flees, runs away. pp. *palāra*.

paḷeri (*pa* + *ḷ*), flies away.

pamaddā (aorist of *pamajjati*), he was negligent, he neglected.

pamadderi (*pa* + *madd*), crushes.

pamaddin, a. (one) who crushes.

pamadda, m. negligence; indolence; carelessness.

pamajjati (*pa* + *mad*), is negligent; is careless. aorist. *pamaddā*, *pāmaddā*.

pp. *pamatta*.

pameri (*pa* + *mī*), measures. inf. *pametum*, *pametave*. pp. *pamita*.

pamuccati (*pa* + *muc*), is released; becomes freed.

pamuṇicari (*pa* + *muc*), releases, emits, frees. pp. *pamutta*.

pamudita, pp. glad, pleased.

pana, (enclitic), but, however; now; on the other hand.

pañca, five.

pañḍita, a. wise.

pañha, m. n. question.

pañña, a. excellent; sweet.

pañña, f. wisdom, insight, perfect knowledge; reasoning faculty.

paññāperi, (caus. fr. *pa* + *ñā*). makes known.

paññāperi, (*pa* + *ñap*), prepares. pp. *paññanta*.

paññāyari, (passive. fr. *pa* + *ñā*), is known. See *pajānari*.

pariṇa, a. remote.

pappoti (*pa* + *ap*), approaches, goes to.

pp. *pariṇa*, ger. *pappuṇṇa*, inf. *pappotum*, *pariṇum*.

para, pron. other, another.

param, adv. after (governs Ablative).

parama, a. highest, greatest, uppermost, most excellent.

paramparā, f. lineage, generation; row; succession.

paranapa, a. tormenting others.

parājeti (*parā* + *ji*), conquers, defeats. pp. *parājita*.

parāmasati (*parā* + *mas*), touches, strokes. pp. *parāmaṣṣa*.

pareta (pp. fr. *parā* + *i*), overcome with.

paribbājaka, m. wandering monk.

paricāreti (caus. of *paricarati*), amuses oneself.

parideva, m. lamentation, weeping.

pariggaha, m. possession.

parihāyati (*pari* + *hā*), declines, decreases, decays. pp. *parihīna*.

parijānāti (*pari* + *ñā*), knows exactly, understands thoroughly.

parijīyati (*pari* + *jar*), decays in every aspect. pp. *parijīṇa*.

parikiṇṇa, (pp. of *parikirati*). strewn about.

parikkhīyati, (*pari* + *khī*), diminishes. pp. *parikkhīṇa*.

parimuccati (*pari* + *muc*), becomes free, is released. pp. *parimutta*.

pariññāta (pp. of *parijānāti*), perceived, known exactly.

pariññeyya, grd. to be thoroughly understood.

parinibbati (*pari* + *ni* + *vā*), is extinguished, attains to perfect peace.

pp. *parinibbūta*.

parisa, f. assembly; retinue, gathering (of people).

parisaggata, pp. gone to a gathering, gone to the courts, *parisaṃ* + *gata*.

parisuddha, (pp. of *parisujjhati*), cleansed, pure.

parisujjhati (*pari* + *sudh*), is cleansed, is purified.

paritāpeti (*pari* + *tap*), torments; scorches.

paritta, n. a little; protection.

parivattati (*pari* + *vatt*), turns round.

parivatteti (*pari* + *vatt*), turns over; exchanges.

parivaṣṭa, n. round, circle.

parivena, n. cell, residence (of a monk).

parivuta, pp. accompanied by, surrounded by.

pariyesati (*pari* + *is*), searches, investigates, seeks. pp. *pariyiṣṭha*.

pasanna (pp. of *pasādanī*), pleased with, delighted in.

pasādanī (*pa* + *sad*), is pleased with, is delighted in.

passa, m. side.

passari (rt. *dis*=pass), sees, perceives. pp. *diṭṭha*. aor. *addasā*, *addakkhi*.
patana, n. fall.

patanaka, a. falling.

parari (rt. *par*), falls.

paṭhama, a. first.

paṭhari (rt. *paṭh*), reads.

paṭhavi, f. earth.

pari (pref.) towards, for.

pari, m. lord; husband; owner.

paṭibhāri (*pari* + *bhā*), is evident, presents itself to the mind.

paricca (ger. fr. *pari* + *i*), depending on, because of.

paṭicchādeni (*pari* + *chad*), covers; conceals. pp. *paṭicchanna*.

paṭipaddā, f. practice, path, way (of practice).

paṭipajjari (*pari* + *pad*), enters upon (a path), practises. pp. *paṭipanna*.

paṭihanri (*pari* + *han*) strikes against, removes, destroys. pp. *paṭihata*.

paṭippassambhari (*pari* + *pa* + *sambh*), quiets down, is appeased.

pp. *paṭippassaddha*.

paṭippassaddhi, f. quieting down, pacification.

paṭirūpa, a. suitable, proper, appropriate.

paṭisañcikkhari (*pari* + *saṃ* + *kha*), thinks over, considers.

ger. *paṭisankāya*.

paṭisotaṃ, adv. up the stream, against the current.

paṭiṭṭhāya (ger. of *paṭiṭṭhari*), having stood, having established oneself.

paṭiṭṭhari (*pari* + *ṭhā*); stands on, establishes oneself on; is fixed on.

pp. *paṭiṭṭhita*.

paṭivedeti (*pati* + *vid*), makes known.

paṭivijjhari (*pari* + *vidh*), realises, understands perfectly. pp. *paṭividdha*.

paṭṭa (pp. of *pappoti*), approached, attained.

paṭṭa, m. bowl.

paṭṭheri (*pa* + *aṭṭh*), aspires, wishes for. pp. *paṭṭhita*.

pavaddhari (*pa* + *vaddha*), grows up, increases. pp. *pavuddha*.

pavatti, f. news, report.

pavattari (*pa* + *vatt*), exists, rolls on. pp. *pavatta*.

pavatteti (caus. of *pavattari*), causes to roll on; establishes. pp. *pavattita*.

pavesayari, *paveseri* (caus. of *pavisari*), causes to enter, puts in.

pavisari (*pa* + *vis*), enters, goes into. pp. *paviṭṭha*.

pavuccati (pass. fr. *pa* + *vac*), it is said, it is called.

pāceri (caus. of *paccari*), digests.

pāceti (caus. of *pacati*), causes to cook.
pāda, m. foot.
pukaṣa, a. known, famous; not restrained.
pāleti (rt. *pāl*), governs, rules over.
pāmojja, n. delight.
pāṇa, m. life; living being.
pāṇin, m. living being.
pāṇātipāta (*pāṇa* + *atipāta*), destruction of life, killing.
pāṇīya, n. water for drinking.
pāpa, n. evil, sin; a. sinful, mean, ignoble.
pāpaka, a. evil, sinful; mean, ignoble.
pāpaṇika, a. trader, merchant.
pāpeti (caus. of *pappoti*), causes to approach, leads.
pāpunāsi (*pa* + *ap*), approaches, attains.
pāramī, f. virtue which leads to Buddhahood, Perfection.
pārupati (*pa* + *ā* + *var*), puts on, dons. pp. *pāruta*.
pārupana, n. robe (which one puts on).
pāsāda, m. palace.
pāru-bhavati (*pāru* + *bhā*), appears, becomes manifest. pp. *pāruhhata*.
pāru-bhāva, m. appearance.
pāṣha, m. text; sentence; lesson.
pāṣhālaya, m. school.
pidahati (*api* + *dah*), covers, shuts, closes. pp. *pihita*.
piṇḍa, m. alms; lump.
piṇḍapāta, m. food (put into the bowl).
pipāsā, f. thirst.
pitar, m. father.
pivari (rt. *pā*), drinks. pp. *pīta*.
piya, a. dear, beloved, agreeable, friendly.
piyaṃ karoti, holds dear.
piyāyati (den. fr. *piya*), holds dear, loves.
pīṣeti (rt. *pīṣ*), oppresses; presses.
pīṣha, n. chair.
pokkharanī, f. pond, lake.
ponobhavika, a. leading to rebirth.
porāṇa, a. ancient, olden.
pothujjanika, a. worldly, belonging to the ordinary men.
pubba, pm., former; previous, prior; eastern.
pubba, m. pus.

pubbaṅgama, a. preceding, leading, preeminent.
pucchati (rt. *pucch*), questions.
puṇṇa, m. merit, meritorious deed; a. pure, sacred.
puran̐hima, a. eastern.
purā, (ind.) before.
pure, (ind.) formerly.
puthu, a. many, much, extensive; abundant, numerous.
puthujjana, m. average person, worldling; one who has not entered sanctification; unholy person.
pājana, *pājā*, f. offering.
pājayati, *pājeti* (rt. *pāj*), worships; offers. pp. *pājita*.
pāreti (rt. *pār*), fills, fulfils, completes. pp. *pārita*.

Ph

phala, n. fruit; fruition, result.
phalati (den. fr. *phala*), bears fruits.
phalin, a. bearing fruit.
pharati (rt. *phar*), pervades, defuses, emits through. pp. *phuṣa*.
pharasu, m. axe.
pharusa, a. coarse, rough, harsh.
phassa, m. touch, contact.
phassita, pp. touched. n. what is touched.
phāleti (rt. *phāl*), splits, chops.
phoṭṭhabba, grd. to be touched; n. that which is to be touched; tangible object
phusati (rt. *phus*), touches, impinges. pp. *phuṭṭha*.

R

rahas (*raho*), n. secrecy, privacy; seclusion.
rahogata, a. secluded.
rajas, n. dust.
rajja, n. kingship; kingdom.
rajju, f. rope.
rakkhati (rt. *rakkh*), protects, preserves, keeps.
ramma, a. attractive, beautiful, charming.

rasa, m. taste.
rasavatt, f. kitchen.
ratta, a red.
rattandhakāra (*ratti* + *andhakāra*), m. night-darkness.
ratti, f. night.
ratha, m. chariot; car.
ratha-vara, m. state chariot.
raṭṭha, n. country.
raṭṭha-piṇḍa, food given by the people.
rāga, m. lust; craving; attachment.
rājan, m. king, ruler, governor.
rājānubhāva, m. royal pomp.
rocati (rt. *ruc*), shines.
rodati (rt. *rud*), weeps.
rohati (rt. *ruh*), grows. pp. *rūḥa*.
rudati (rt. *rud*), weeps.
rukka, m. tree.
rūpa, m. visible form; material form; materiality.
rūpāvacara, a. belonging to the realm of material form.

S

sa-bandhana, a. with ties or bindings.
sabba, pron. all, every.
sabbāñña, a. all-knowing, omniscient.
sabhaggata (*sabham gata*), gone to an assembly, gone to courts.
sacca, n. truth.
sacca-vajja, n. word of truth; asseveration.
sacchi-karoti (*sacchi* + *kar*), realizes, verifies.
 pp. *sacchi-kata*. grd. *sacchi-kātabba*.
sace, (ind.) if.
sadda, m. sound, noise, voice.
saddahari, (*sad* + *dah*), believes, relies, has faith in.
saddhā, f. faith, confidence, reliance; belief.
saddhim, (ind.) together with.
saddhi-vihārika, m. co-resident, pupil.
sadevaka, a. including gods.
sadisa, a. similar.

sadhana, a. rich.

sagga, m. happy abode; heaven, happy destination.

sahassa, n. thousand.

sahattha, m. one's own hand.

sahāyaka, m. companion.

sajjana, m. good person.

sajjhāyati (denom. fr. *sajjhāya*), recites, repeats aloud.

sakkacca, *sakkaccam*, (ger. of *sakkaroti*), respectfully.

sakkaroti (*sa* + *kar*), treats with respect, honours.

pp. *sakkata*. ger. *sakkacca*.

sakka, (ind.) is able. (governs the agent in Instrumental case).

sakkoti (rt. *sak*), is able.

sakuna, *sakunta*, m. bird.

sakhin, m. friend, companion.

sallapati (*sa* + *lap*), converses, chats, talks.

sallāpa, m. conversation.

sama, a. equal, similar.

sama, m. tranquility.

samam, adv. with; equally, evenly.

samaṇa, m. recluse, monk, anchorite.

samatha, m. tranquility, settlement.

samaya, m. time, occasion.

sambodhi, f. perfect knowledge, full enlightenment.

sameri (*sa* + *i*) comes together with, matches.

samīpa, m. vicinity; nearness; neighbourhood.

samma, O friend! (a term of familiar addressing)

sammappañña, f. perfect knowledge.

sammata, (pp. of *sammannati*), approved, agreed upon, sanctioned.

sammā, adv. well, perfectly.

sammā-ājīva, m. right livelihood.

sammā-diṭṭhi, f. right view, perfect understanding.

sammā-kammaṇa, right deed.

sammā-saṅkappa, m. right thought, right intention, right aspiration.

sammā-samādhi, m. right concentration.

sammā-sati, m. right mindfulness.

sammā-vācā, right speech.

sammā-vāyāma, m. right effort.

sammodati (*sa* + *mud*), rejoices, exchanges greetings with.

sampajañña, n. full awareness.

sampajānāti (*saṃ + pa + ñā*), knows or understands fully.
sampavāreti (*saṃ + pa + var*), causes to refuse further offering.
sampayoga, m. union.
samudaya, m. rise, cause.
samudda, m. sea.
samuṭṭhāti (*saṃ + ut + thā*) rises up. pp. *samuṭṭhita*.
saṃharati (*saṃ + har*) gathers up. pp. *saṃhāṭa*.
saṃhita (pp. of *sundahati*), connected.
saṃvasati (*saṃ + vas*), lives together, cohabitates.
saṃvattati (*saṃ + vat*), is conducive to.
saṃvega, m. religious emotion; agitation.
saṃyama, m. restraint.
saṃyamati (*saṃ + yam*), restrains. pp. *saṃyata*.
saṃsarati (*saṃ + sar*), goes through continually, transmigrates.
saṃsāra, m. transmigration.
sañcarati (*saṃ + car*), wanders, roams. pp. *sañcinna*.
sañchindati (*saṃ + chid*), cuts off, destroys. pp. *sañchinna*.
sandhi, m. connection, joint, coalescence.
sandhūpāyati (denom. fr. *saṃ + dhāpa*), makes smoky.
saṅgacchati (*saṃ + gam*), meets with.
saṅgāma, m. meeting with in hostility; fight, war; battle field.
saṅgāma-bhūmi, f. battle field.
saṅgāmaji, m. conqueror of the battle.
saṅgāmeti (denom. fr. *saṅgāma*), fights, goes for fighting.
saṅgha, m. community of Buddhist monks; multitude.
saṅghārāma, m. monastery of Buddhist monks.
saṅghāreti (*saṃ + han = ghāt*), kills.
saṅghin, a. having a community of followers.
sañjāti, f. birth.
sañjāyati (*saṃ + jan*), is born.
sankadḍhati (*saṃ + kadḍh*), collects, draws together.
sankha, m. conch.
sankhata (pp. of *sankharoti*), compounded, conditioned.
sankhāra, m. conditioned thing; Karma as conditioner.
sankhepa, m. abridgement.
sankhipati (*saṃ + khip*), shortens, abridges. pp. *sankhitta*.
saṅghama, m. restraint.
saṅghata, pp. restrained.
saṅnā, f. recognition; perception.

sandhāreti (*saṃ + dhar*), holds up, restrains.
sannayhati (*saṃ + nah*), is armed, is equipped with. pp. *sannaddha*.
sannāha, m. armour.
sanniparati (*saṃ + ni + par*), assembles.
sannipāta, m. assembly.
sannipāreti, causes to assemble.
saṇḥāna, n. shape; mark.
saṇḥāri, *saṇḥahati* (*saṃ + ḥā*), stands, is established, is fixed.
santiṭṭhati, same as *saṇḥāri*. pp. *saṇḥita*.
sapari (rt. *sap*), curses; swears.
sappurisa, m. good person.
saraṇa, n. refuge, resort, help.
saraṇaṃ gacchari, goes to for refuge, takes refuge in.
sarati (rt. *sar*), remembers.
saras, m. n. lake, pond.
sarīra, n. body.
sasa, m. hare, rabbit.
sassata, a. eternal.
sata (pp. of *sarati*), mindful.
sata, n. hundred.
sati, f. memory; mindfulness, vigilance of mind.
satimān, a. mindful.
saṭṭhar, m. admonisher, teacher; Master, Buddha.
savaṇa, n. hearing.
sayari (rt. *si*), lies down.
sākhagga (*sākhā + agga*), end of a branch.
sākhā, f. branch.
sāmaṃ, (ind.) oneself.
sārā, m. essence, essential part, core.
sārathi, m. charioteer.
sāvaka, m. disciple.
sāvitt, f. vedic verse so named.
sāyaṇha, m. evening.
sela, m. rock.
semāna (prest. p. of *seri*), lying down.
senā, f. army; multitude.
senānī, m. general of an army.
senāsana, n. residence, dwelling place.
senāpati, n. general of an army.

setu, m. bridge.

seṭṭha, a. most praiseworthy, best, highest.

sevaka, m. servant.

sevari (rt. *sev*), serves, associates with; makes use of. pp. *sevita*. grd.

sevitabba

seyya, a. better, superior.

seyyathidam (*taṃ + yathā + idam*), it is thus; such as; to wit.

sigāla, m. jackal, fox.

sikkhā, f. training.

singin, a. astute; with horns.

siras, m. n. head.

sirimant, a. prosperous, glorious.

siri, f. glory, prosperity, beauty.

sissa, m. pupil.

siva, a. happiness, bliss, Nirvāna.

sivikā, f. litter.

sisa, n. head.

sīta, a. cold.

sītibhāva, m. coolness.

sītibhūta, a. cool, tranquilized.

sobhati (rt. *subh*), looks beautiful, is splendid.

sobhā, f. beauty, splendour.

socati (rt. *suc*), is sorrowful; grieves.

sodheti (rt. *sudh*), cleanses, purifies. pp. *suddha*.

soka, m. sorrow; grief.

soḷasa, sixteen.

sona, m. dog.

soppati (rt. *sup*), sleeps. pp. *sutta*.

sosa, m. consumption.

sota, n. ear; stream.

sotaṃ odahati, gives ear to, listens.

sotāpanna (*sota + āpanna*), one that has entered the stream (holy path), streamwinner.

sotāpatti (*sota + āpatti*), f. entering upon the Holy Stream.

soṭṭhi, f.n. well-being, welfare; health.

soṭṭu, (inf. of *suṇāti*), to hear.

suduttara, a. very hard to cross over, very hard to pass over.

sujīva, a. easy to live.

sukha, n. happiness.

sukha-kāma, a. yearning of happiness.

sukha-parisaṃvedin, a. experiencing happiness or bliss.

sukhuma, a. subtle, fine.

suṇāri (rt. *su*), hears, listens.

sunihita, pp. well buried.

suparihīṇa, pp. thoroughly bereft of.

supina, n. dream.

sura, m. god, heavenly being.

suriya, m. the sun.

sussūsari (desid. of *suṇāri*), wishes to listen, listens earnestly.

sussusā, f. earnest listening, obedient wife.

suta, (pp. of *suṇāri*), heard.

sutavān, a. (one) who has heard; learned.

suta, n. well said word; (one) who has slept; thread.

suta-jāla, m. thread of a web.

suvaṇṇa, n. gold.

suve, adv. tomorrow.

suviḍḍa, a. easy to understand, able to know easily.

sāda, m. cook.

sāla, n. stake.

svākkhāra (*su-akkhāra*), well spoken.

T

tadā, adv. then, at that time.

tahiṃ, adv. there.

tamas, m. n. darkness.

tanoti (rt. *tan*), spreads. pp. *tata*.

tapas, m. n. ascetic practice; religious austerity.

tapassin, m. ascetic; hermit.

tapari (rt. *tap*), burns; torments. pp. *tatta*.

tarati (rt. *tar*), crosses, passes over. pp. *tiṇṇa*.

tasinā, f. thirst, craving.

asmaṃ, adv. therefore (Abl Sing of *ta*)

tathā, adv. so.

tathāgata, m. the Perfect one, the Buddha.

tato, adv. therefore, therefrom, thereafter.

tatra, adv. there.

tatra tatra, here and there.

tatra-tatrābhinandin, finding delight here and there. f. *tatra-tatrābhinandin*

tattha, adv. there.

tāseti (caus. of *tassati*), hushes; threatens.

tata, dear one! (a word used in addressing affectionately).

tava, (ind.) so long as, until.

tāvadeva (*tāva* + *eva*), instantly.

tejas, m. n. fire, majesty.

te-māsa, m. three months.

tena, therefore, there (Inst. sing. of *ta*)

tena hi, if it is so.

tiṇa, n. grass.

tiṇagga, (*tiṇa* + *agga*), grass-end.

tiṭṭhati (rt. *ṭha*), stands. pp. *ṭhita*, ger. *ṭharva*, inf. *ṭhānum*.

tividha, a. threefold.

ifra, n. bank, shore.

toseti (rt. *tus*), pleases, satisfies.

tudari (rt. *tud*), prods. pp. *tunna*.

tumba, m. pot.

tunhi, adv. silently.

tunhi-bhavati, becomes silent. pp. *tunhi-bhūta*.

tuttiha (pp. of *tussati*), pleased, glad.

Th

thaddha, a. hard, strict, rigid.

thala, n. land, dry ground.

thāma, m. strength.

thena, m. thief; n. stealth.

theneti, (denom. fr. *thena*), steals.

thera, m. elderly monk; oldman.

thusa, m. chaff, husk (of grain).

ṭharva, (ger. of *tiṭṭhati*), having stood.

ṭhāna, n. standing; place, position, status; cause.

ṭhita, see *tiṭṭhati*.

U

ubhaya, *ubho*, pron. both.

ubhato, adv. on both sides.

ubhato-mukha, a. with mouths on both sides.

ucca, a. high, tall.

ucchu, m. sugarcane.

udaka, n. water.

udaya, m. rise, growth, increase.

udāna, n. solemn utterance.

udāneti, (der.om. fr. *udāna*), utters, expresses.

uddham, adv. up, above, upward.

uddharati (*ud* + *har*), draws out, lifts up, pulls out.

pp. *uddhata*, inf. *uddhātum*.

udḍeti (*ud* + *ḍ*), he flies.

ugga, a. mighty; severe; sharp.

uggacchari (*ud* + *gam*), rises, ascends. pp. *uggata*; inf. *uggantum*.

ujjalati (*ud* + *jal*), flashes up, shines.

ukkāṭṭha, a. high, eminent, excellent, of great capacity.

ukkā, f. torch.

ukkāsari (denom. fr. *ud* + *kāsa*), clears throat.

uḍāra, a. much; lofty, noble.

ullapati, (*ud* + *lap*), lays claim to; boasts.

ummujjati (*ud* + *muj*), emerges (from water). pp. *ummugga*.

unnaḷa, a. arrogant.

unnati, f. rise, elevation.

unnamati (*ud* + *nam*), rises, bends upward. pp. *unnata*.

unnāmeti (caus. of *unnamati*), raises, causes to bend upward.

upaddava, m. danger, accident.

upagacchari (*upa* + *gam*), approaches, goes to. pp. *upagata*.

upaharati (*upa* + *har*), offers, brings near. pp. *upahata*.

upahata (pp. of *upahanti*), killed, destroyed.

upajāyati (*upa* + *jan*), is born, is produced.

upajjhāya, m. preceptor.

upamā, f. simile.

upanāmeti (caus. fr. *upa* + *nam*), offers.

upapajjati (*upa* + *pad*), is born into; reaches. pp. *upapanna*.

upasaṅkamati (*upa* + *saṅ* + *kam*), goes to, approaches. pp. *upasaṅkana*.

upasaṅharati (*upa* + *saṅ* + *har*) applies.

upavadati (*upa + vad*), upbraids.
upādāna, n. grasping, cleaving.
upādāya, (ger. fr. *upa + ā + dā*) having taken hold of, including; having compared to, in comparison with.
upāsaka, m. male lay devotee.
upāsikā, f. female lay devotee.
upāya, m. way, method, means.
upāyāsa, m. despair.
upekkhaka, a. indifferent, disinterested, stoical.
upekkhā, f. indifference, neutral feeling; equanimity.
uposatha, m. Buddhist Sabbath day, Sacred day of Buddhists.
uppajjati (*ud + pad*), is born. pp. *uppanna*.
uras, m. n. breast, chest.
ussava, m. festival.
ussāva, m. dew, dewdrop.
uttama, a. noble, highest, greatest.
uttamaṅga (*uttama + aṅga*), head.
uttara, a. higher, greater; northern; upper.
uttaracā, n. coming out of (water).
uttarati (*ud + tar*), comes out (of water etc.) pp. *uttiṇṇa*.
uttarāsanga, m. upper robe.
uttasati (*ud + tas*), is alarmed, fears. pp. *utrasta*.
uttiṭṭhati (*ud + ṭṭhā*), gets up, stands up. pp. *uttiṭṭhita*, see *uttiṭṭhati*.
uttiṭṭhati (*ud + ṭṭhā*), gets up, stands up.
 pp. *uttiṭṭhita*, ger. *uttiṭṭhāya*, inf. *uttiṭṭhātuṃ*.
uyyāna, n. pleasure grove, park.
uyyāti (*ud + yā*), goes forth, goes out.
ūru, f. thigh.

V

vacas, m. n. word.
vadati (rt. *vad*), speaks, says. pp. *udita*.
vaḍḍhati (rt. *vaḍḍh*), grows up, increases. pp. *vuddha*, *buḍḍha*, old.
 caus. *vaḍḍheti*.
vadhāsi (rt. *vadh*), kills, tortures.
vahati (rt. *vah*), bears up, carries away. pp. *vāḥa*.
vaja, m. cowshed, cattle pen.

vajja, n. fault; word; musical instrument.
vana, n. forest.
vañceti (rt. *vañc*), deceives, cheats.
vandari (rt. *vand*), bows down, worships, venerates.
vanibbaka, m. pauper.
vaṇṇa, m. colour.
vapari (rt. *vap*), sows. pp. *vutta*.
vasala, m. outcast, lowest person.
vasari (rt. *vas*), dwells. pp. *vutha*, *vusita*.
vassari (rt. *vass*), rains.
vassita, n. cry of animals.
vata, (enclitic), alas! surely; ah!
vata, n. religious observance.
vattari (rt. *vatt*), is, exists, takes place. caus. *vatteti*.
vartha, n. cloth, robe, dress.
varhi, f. bladder.
varthu, n. story; site for a house; property; thing.
va-teri, (caus. of *vattari*), practises. pp. *varrita*. grd. *varritabba*.
vaya, m. cessation, destruction.
vyas, m. n. age, span of life.
vā (enclitic), or.
vācā, f. word, speech.
vāderi, (caus. of *vadari*), plays a musical instrument.
vāṇija, m. merchant.
vāsa, m. dwelling, habitation.
vāta, m. wind.
vāyamati (*vi* + *ā* + *yam*), endeavours, makes an effort, strives.
vāyāma, m. effort, endeavour.
ve, (encl.) certainly.
vedanā, f. feeling, sensation.
vedayita, n. feeling, sensation.
velā, f. time; shore.
vera, n. enmity, hatred; sin.
veṣṭeti (rt. *veṣṭ*), encoils, wraps.
veyyākaraṇa, n. explanation, introduction, exposition.
vibhava, m. non-existence, annihilation.
vibhava-taṇhā, craving for non-existence, craving accompanied with nihilism.
vibhāri (*vi* + *bhā*), shines forth.

vibhāsana, n. adornment.
vicarati (vi + car), goes about, wanders.
vidita (pp. of *vedeti*), known.
vidā, m. wise man.
viharati (vi + har), stays, dwells.
vijānāti (vi + jñā), knows, understands. pp. *viññāta*. ger. *viññāya*.
vijjati (rt. vid), there is, exists, is found.
vijjā, f. science, highest knowledge, Vedas of Brahmins.
vijjālaya, m. College.
vinassati (vi + nas), perishes; is destroyed. pp. *vinasṣha*.
vinaya, m. training, discipline; removal.
vinayati, *vineti* (vi + nī), trains; removes.
vinicchaya, m. judgement.
vinicchayaṣṭhāna, n. hall of judgement.
viññāna, n. consciousness.
viññāpeti (caus. of *viññāyati*), intimates, informs.
viññāpana, n. information, introduction.
viññāpanī, (fem. adj.) that intimates, instructive.
viññāyati (vi + jñā), is known, (pass. of *vijānāti*). pp. *viññāta*.
viññeyya, a. to be understood. see *vijānāti*.
vinodeti (vi + nud), keeps off, dispels.
vippajahati (vi + pa + hā), dispels, drives away.
vipariṇāma, m. change.
vipassanā, f. investigation in various ways, introspection, insight.
vipāka, m. result, effect.
vippamuccati (vi + pa + muc), is freed, is released. pp. *vippamutta*.
vippasanna, (pp. of *vippasādati*) very much pleased with; very bright, very clear (water, etc.)
vippasādati (vi + pa + sad), is very much pleased with; is very much delighted in; becomes very clear.
vippayoga, m. separation, disunion.
visaṃyoga, m. disconnection.
viraja, a. free from dust.
virajjati (vi + raj), is detached from. pp. *viratta*.
viramati (vi + ram), abstains from. pp. *virata*.
viratta, see *virajjati*.
virādheti (vi + rādh), misses.
viriya, n. effort, endeavour.
visama, a. uneven.

vissajjēti (vi + *sajj*), expends; lets go; answers. pp. *vissajjha*.
vissamāsi (vi + *sam*), takes rest. pp. *vissanta*.
vitakka, m. thought, initial application of mind.
vitakkehi (vi + *takk*), considers, thinks over.
vitta, n. property.
vinudati (vi + *nud*), nudges, pricks.
vivicca, (ger. of *viviccahi*), having been aloof from.
viya, (encl.), like, as.
vinā, f. harp, lute, violin.
virā, m. hero.
vinā (pp. fr. vi + *i*), devoid of, free from.
vinā-dosa, a. free from anger.
vinā-mala, a. free from dirt.
vinā-moha, a. free from delusion.
vinā-rāga, a. free from lust.
vinhi, f. street.
vuccati (passive. fr. *vac*), is said, is called.
vāpakaṣṣha, (pp. fr. vi + *upa* + *kas*), secluded.
vāpasammāsi (vi + *upa* + *sam*), is cooled, is quieted. pp. *vāpasanta*.
vasita, see *vasati*.
vasitavāsi (active pp. fr. *vasati*), having lived out.
vuṭṭhāsi (vi + *ud* + *ṭhā*), gets up, arises. pp. *vuṭṭhita*. ger. *vuṭṭhāya*.
vyahati (passive of *vahati*), is carried away.
vyādhi, m. sickness.

Y

yadā, (adv.) whenever, when.
yadi, (ind.) if.
yahiṃ, (adv.) where, wherever.
yajati (rt. *yaj*), sacrifices, gives alms. pp. *yijjha*. prest. p. *yajamāna*.
yakkha, m. demon.
yakkhiṇī, demoness.
yañña, m. sacrifice; giving of alms. *yañña-sampadā*, f.
yannāna, (ind.) perhaps, what if it were.
yato, adv. wherefrom.
yatra, *yantha*, adv. where, wherever.
yavasa, m. podder.

yācati (rt. *yāc*), begs.
yāgu, f. rice gruel.
yāna, n. vehicle.
yāva, (ind.) as far as, as much as; until, till, up to.
yāvatā, (ind.) as far as.
yāvatika, a. as much as, as far as.
yena, (Inst. sing. of *yad*), with what, wherever, in which (way).
yuddha, n. battle, fight, war.
yujjari (rt. *yuj*), is proper or fit; is engaged, is connected.
yutta, (pp. of *yujjati*), engaged in, given up to; proper; connected with.
yūpa, m. sacrificial post.
yojāpeti, *yojeti* (caus. *yujjati*), yokes, connects, engages; prepares, harnesses
yotta, n. rope.

ENGLISH-PĀLI

A

abstains, *viramati*
 achieves, *labhati*
 acquires, *labhati*
 admonishes, *anusāsati*
 adores, *namassati*, *vandati*
 advises, *ovadati*
 afflicts, *pīṇeti*, *paritāpeti*
 afraid, *bhīṭa* (pp.)
 after, *pacchā*, (ind.) *paraṃ*
 (adv. governing Ablative)
 age, *āyu* (span of life), *vayas* m. n.
 aggregate, *khandha*, m.
 alas, *aho*, *vata*, (ind.)
 all, *sabba*. pron.
 alms-food, *piṇḍapāra*, m.
 alms-round, *piṇḍa-cariyā*, f.
 already, *idāneva*, (ind.)
 amity, *metta*, f. *akkodha*, m.
 and, *ca*, *api*, (ind.)
 and further, *puna ca paraṃ*
 anger, *dosa*, *kodha*, m.
 anybody, *koci* (nomin. of
 masc. *ka* + *ci* + *pī*)
 apart from, *vinā*, (ind.)
 applies, *upasaṃharati*
 applies to goodness, *dhammaṃ carati*
 approaches, *upasaṅkamati*
 arhatship, *arahatta*, n.
 argument, *vāda*, m.
 arises, *uppajjati*, *uggacchati*
 art, *sippa*, n.
 as, *yathā*, *iva*, *viya*, (ind.)
 as it really is, *yathābhūtaṃ*
 as large as a cloud, *abbha-mattaṃ*
 as same as, *samaṃ*
 ascetic, *tāpasa*, *tapassin*, m.
 assails, *paṭiseniyati*
 asks, questions, *pucchati*
 associates, *saddhiṃ carati*,
saha vasati

at last, *ante* (loc. sing)
 attachment, *ādāna*, *kiñcana*, n.
 attains, *pappoti*, *pāpunāsi*,
adhigacchati
 attacks, *paharati*
 attempts, *ussahati*, *vāyamati*
 attends, *upaṇṇahati*
 avoids, *parivajjeti*

B

back, *piṭṭhi*, f.
 bamboo, *veḷu*, m.
 banner, *dhaja*, *ketu*, m.
 bath, *nahāna*, n.
 battle, *saṅgāma*, *yuddha*, n.
 battle field, *saṅgāma*, m.
saṅgāma-bhūmi, f.
 beats, *paharati*
 beautiful, *dassantiya*, *sobhana*, a.
 before, *purato*, *purā*, *pure*, adv.
 before long, *na cirassaṃ*, adv.
 beggar, *yācaka*, m.
 begins, *ārabhati*
 being (living) *satta*, *pāṇin*, m.
 best, *seṭṭha*, *agga*, *uttama*, a.
 big, *mahant*, *visāla*, a.
 bird, *sakuṇa*, *sakunta*, *pakkhin*, m.
 bites, *dasati*
 bitten, *daṭṭha*, pp.
 blames, *nindati*, *garahati*,
abbhācikkhati
 blows, *vāyati*
 blooms, *vikasati*
 born, *uppanna*, *jāta*, pp.
 is born, *uppajjati*, *jāyati*
 body, *kāya*, m. *gatta*, n.
 book, *poṭṭhaka*, n.
 bows down, *namati*, *vandati*
 bowl, *patta*, m.
 bows head to the feet, *pādesu*
sirasaṃ vandati

breaks (intrans.) *bhijjati*
 broke, *abhedi*
 Brahma-faring, *brahma-cariva*, n.
 bridge, *setu*, m.
 brings, *āpādeti*, *āharati*, *āneti*
 broom, *sammujjani*, f.
 brother, *bhātika*, *bhātar*, m.
 builds, *karoti*, *māpeti*.
 burns, *dahati*.
 burnt, *daddha*, pp.
 is burnt, *dayhati*.
 buries, *nidahati*.
 but, *kiñcāpi*, *api ca*, (ind.)
 buys, *kiñāti*
 by itself, *sayameva*, (ind.)

C

calls, *brūti*, *samudācarati*
 calls to the mind, *sarati*, *anussarati*
 cane, *vetta*, n.
 carpenter, *vaḍḍhakt*, *kāru*
 carries, *harati*
 cemetery, *susāna*, n.
 certain, *eka*, *ekacca*, pron.
 certain, *nissamsaya*, *niyata*, *ekaṃsa*, a.
 certainly, *nissamsayaṃ*, *ekaṃsena*
 chariot, *ratha*, m. *yāna*, n.
 chest, *uras*, m. n.
 chief, *agga*, a.
 city, *nagara*, *pura*, n.
 class, *seni*, f.
 clever, *chekha*, *dakkha*, *kusala*, a.
 climbs, *āruhati*, *abhiruhati*
 climbs down, *oruhati*.
 cloth, *vattha*, n.
 cloudiness, *timirāyitatta*, n.
 cobra, *nāga*, m.
 colleague, *amacca*, m.
 collects, *sankaddhati*, *cindati*.
 comes, *āgacchati*
 comes out (of water), *uttarati*
 commits, *karoti*
 comfort, *sukha*, n.
 companion, *sahāya*, m.
 comrade, *sakhin*, *mitta*, m.

concentration, *samādhi*, m.
 conditioned, *sankhata*, pp.
 conditioned thing, *sankhāra*, m.
 confiscates, *rājā harati*,
 rāja-santakaṃ karoti
 conquers, *jināti*
 consists of, *yuttaṃ hoti*
 continent, *mahādīpa*, m.
 converses, *sallapari*
 cook, *sāda*, m.
 cooks, *pacati*
 cools, *snt-bhavati*.
 country, *raṭṭha*, n.
 covers up, *chādeti*
 cowherd, *gopāla*, m.
 craving, *tanhā*, f.
 creature, *pāṇa*, *pāṇin*, m.
 creeping of the flesh, *lomahaṃsa*, m.
 cry, *sadda*, *kājana*, n.
 curry, *byañjana*, *sūpa*, n.
 curry-stuff, *sūpeyya*, n.
 cuts, *chindati*
 crest, *agga*, n.

D

dance, *nacca*, n.
 dancer, *naṭa*, m.
 danger, *bhaya*, n. *vipatti*, f.
 antarāya, m. *anatta*, m.
 day, *divasa*, *aha*, m.
 day time, *divasa-bhāga*, m.
 dead, *mata*, pp.
 dead for one day, *ekāha-mata*.
 dear, *piya*, a. is dear, *piyāyari*.
 deed, *kamma*, n. *kiriya*, f.
 deer, *miga*, m.
 deer horn, *miga-siṅga*, n.
 defeats, *parājeti*; defeat, *parājaya*, m.
 defiles, *sankilissati*, defiled,
 sankiliṭṭha, pp.
 delight, *rati*, f. *pasāda*, m.
 delighted in, *rata*, *pasanna*, pp.
 delusion, *moha*, m.
 destruction, *vināsa*, m.
 develops, *bhāveti*.

devotee, *upāsaka* (male), *upāsikā* (female), *saddha*, m.
dies, *marati*, *mīyati*, *kālaṅkaroti*
different, *vividha*, a.
difficult, *dukkara*, *kiccha*, a.
difficulty, *kiccha*, n. *sambādha*, m.
digs out, *khanati*
diminishes, *khīyati*, *hāyati*.
disadvantage, *ahita*, n. *alābha*, m.
anatta, m.
disappears, *antaradhāyati*
discoloured, *vinīlaka*, a.
decomposing, *vipubbaka-jāta*, a.
disciple, *sāvaka*, m.
discipline, *vinaya*, m.
dispels, *vinodeti*, *pajahati*.
dispensation, *sāsana*, n.
dissolves, *nirujjhati*.
district, *padesa*, m.
divides, *bhājeti*.
doe, *migā*, f.
draws, *vahati*, *ākāḍḍheti*.
drinks, *pivati*
dries, *sukkhī-karoti*, *pubbāpayati*.
due to, *hetu* (governs Genitive).
dust, *rajas*, m. n.
dwells, *vasati*, *viharati*.

E

ear, *kaṇṇa*, m. *sota*, n.
earlier, *parigacceva*, adv.
eats, *bhujjati*, *khādati*
effort, *virīya*, n. *vāyāma*, m.
either, *vā*, (ind.)
elder, *jeṭṭha*, a.
elephant, *nāga*, *gaja*, *haṭṭhin*, m.
haṭṭhi-nāga, m.
enters, *pavīsati*.
enemy, *ari*, *sattu*, *paccamitta*,
verin, m.
equal, *sama*, *sadisa*, a.
equanimity, *upekkhā*, f.
eternal, *sassata*, a.
even, *api*, *yajjapi*, (ind.)
evening, *sāyam*, (ind.) *sāyaṇha*, m.

ever, *kadāci*, *kadāpi*, *jāru*;
sadda, *sabbadā* (for ever), adv.
evil, *pāpa*, *akusala*, n.
evil stain, *aṅgaṇa*, n.
exchanges, *parivarteti*.
what is in exchange, *pārivaṭṭaka*.
excrement, *mala*, *karīsa*, *vacca*, n.
expels, *nikkaḍḍhati*, *palāperi*.
expounds, *deseti*
eye, *akkhi*, *cakkhu*, *netta*, n.

F

fades, *milāyati*
falls down, *patati*
falters, *visīdanti*
fame, *kitti-sadda*, m. *yasas*, m. n.
family, *kula*, n.
farm, *khetta*, n. *kammanta*, m.
farmer, *kassaka*, m.
fast, *sīgham*, *āsu*, *khippam*,
sarvaram, *turitam*, *vegana*, adv.
fault, *dosa*, m. *pāpa*, *vajja*, n.
orāra, m.
fear, *bhaya*, n. *bhīti*, f.
fellow, *sahāya*, *sahacara*, m.
jana, m.
female servant, *dāsī*, f.
field, *khetta*, n.
filth, *kacavara*, *mala*, m. n.
five, *pañca*.
flesh, *maṃsa*, n.
flows, *savati*, *sandati*, *vahati*.
follows, *anugacchati*; *sevati*;
anubandhati
follows Dhamma, *dhammam carati*
food, *āhāra*, m. *anna*, n. *bhojana*, n.
fool, *bāla*, *andhabāla*, *aviddasu*, m.
foot, *pāda*, m. n.
foot of a tree, *rukka-mūla*, n.
for, *anhāya*, *hetu* (governs Genitive)
for the sake of next life, *paraloka-*
hetu.
forest, *vana*, *araṇṇa*, *aṇavi*, m.
four, *catu*.

friend, *sahāya*, m. *mitta*, m. n.
 from afar, *dūrato*, adv.
 from here, *ito*, *ato*, adv.
 from there, *tato*, adv.
 fruition, *phala*, n.
 full, *punna*, *sampunṇa*, *paripunṇa*.
 in full bloom, *vikasita*, pp.
 future, *anāgata*, a; *āyatim*, adv.

G

gaily decked, *sucitta*, a.
 gale, *vāta*, m.
 ganges, *Gaṅgā*, f.
 garland, *mālā*, f.
 gate, *dvāra*, n.
 gathers, *saṃāharati*, *saṃharati*;
 saṃcindati.
 general, *sāmañña*, a.
 generally, *sāmaññato*, adv.
 generous, *vadaññu(a)*.
 gets rid of, *muccati*.
 gets up, *uṣṣhahati*; (from sleep)
 pabujjhati
 girl, *kaṇṇā*, *dārika*, *bālika*, f.
 gives, *deri*, *dadāti*.
 gives comfort, *sukheri*.
 gives ear, *sotaṃ odahati*, *suṇāti*
 glad, *tuṣṭha*, *mudita*, *attamaṇa*
 goes away, *apagacchati*
 goat-herd, *aṇḍapāla*, m.
 god, *deva*, m.
 good, *sādhu*, *kalyāṇa*, a.
 good man, *sappurisa*, m.
 goes down, *oruhati*, *otarati*
 goes for refuge, *saraṇaṃ gacchati*
 goes out, *niggacchati*.
 governs, *pāleti*, *sāsati*.
 gradually, *anukkamaṇa*.
 great, *mahant*, *bālha*, a.
 greatest, *seṭṭha*, a.
 grief, *domanassa*, n. *soka*, m.
 grieves, *socati*.
 ground, *bhūmi*, f.
 grove, *uyyāna*, *vana*, n.
 growth, *vuddhi*, f.
 guild master, *seṭṭhi*, m.

H

hand, *hantha*, *pāṇi*, m.
 happiness, *sukha*, n.
 happy, *sukhita*, a.
 happy state, *sugari*, *saggari*, f.
 sagga, m.
 happy abode, *sugari*, *saggari*, f.
 sagga, m.
 hard, *dukkara*, *daḥha*, *kaṭhina*,
 kakkasa, a.
 hard to find, *dullabha*, *kiṇṇa*, a.
 he, *so*.
 head, *ssa*, *siras*, n.; (chief)
 pāmokkha, *seṭṭha*, a.
 heaps up, *cindati*.
 hears, *suṇāti*, *suṇoti*.
 heart, *hadaya*, *citta*, n.
 heaven, *sagga*, *deva-loka*, m.
 heavy, *garu*, *bālha*, a.
 heavily, *bālhaṃ*, *bhusaṃ*, adv.
 hello, *ambho!*
 here, herein, *iha*, *idha*, *atra*,
 ettha, adv.
 herd, *yūtha*, m.
 hires, *upakkāṇati*
 hireling, *upakkāṇaka*, m.
 homage, *namakkāra*, m. *abhivā-*
 dana, f.
 pays homage, *namo karoti*,
 abhivādeti, *vandati*.
 honour, *sakkāra*, m. *sammāna*, m.
 pājā, f.
 hostile, *paccāmitta*, m.
 hot, *uṇha*, a.
 hot spring, *tapoda*, m.
 house, *geha*, *ghara*, *agāra*, n.
 household, *parijana*, m.
 householder, *gahapati*, m.
 how, *kathaṃ*, *yathā-kathaṃ?*
 hundred, *sata*, n.
 hunger, *khudhā*, *bubhukkhā*,
 jighacchā, f.
 hungry, *khudita*, *bubhukkhita*, a.
 hungry ghost, *petāsura*.
 hunter, *hanṭar*, *vyādha*, m.

hunter of deer, *māgavika*, m.
husband, *pati*, *sāmika*, m.
hut, *paṇṇa-sālā*, *kuṭi*, f.

I

if, *yadi*, *sace*, *ce*, (ind.)
ill, *rogin*, *vyādhita*, a.
ill-smelling, *duggandha*, a.
in, *anare*, *ano*, adv.
in this wise, *imindā nayena*.
included, *antogadha*, a.
into two, *dvidhā*, adv.
insect, *kimi*, *kṣa*, m.
intent on self-torment, *atta-parita-*
panduryogamanuyutta, a.
intoxicates, *mādayati*
intoxicated, *marita*, pp.
intoxication, *mada*, m.
invites, *nimanteti*.

J

joy, *ānanda*, m; *pīti*, f.
just, *dhammika*, a.

K

keeps, *rakkhati*; *ṭhāpeti*.
kills, *hanṭi*, *ghāṭeti*, *māreti*.
kind, *guṇavarā*, *kāruṇika*, a.
king, *mahārāja*, *bhūpa*, *bhūpati*, m.
knows, *jānāti*.

L

lady, *devī*, *āyā*, *gahapatānt*, f.
lake, *saras*, m.n. *vāpi*, *pokkharānt*, f.
language, *bhāṣā*, f.
large, *mahanu*, a.
last, *antima*, a.
laugh, *hāsa*, m.
lazy, *kusīta*, *alasa*, a.
learns, *sikkhati*, *uggaṇhāti*, *ajjheti*
learned, *śiṣyavān*, *bhāṣita*,
paṇḍita, a.
leaves, *paṭṭhāsi*
lessens, *khīyati*
lesson, *pāṭha*, m.

lies down, *sayati*, *seti*.
life span, *āyū*, n.
like, *viya*, *iva*, (ind.)
likes, *icchari*
limb, *gatta*, n.
liquor, *majja*, n.
listens attentively, *sussūsari*.
lives, *jīvati*, *viharati*, *vasati*.
long, *diṅha*, a.
looks up, *ullokeri*.
lost, *naṣṭha*, a.
lotus, *paduma*, *kamala*.
loving-kindness, *mettā*, f.

M

makes, *karoti*.
makes a noise 'chit-chit', *ciccitā-*
yati.
makes alms round, *piṇḍāya carati*
male servant, *dāsa*, m.
maintains, *pāleti*, *rakkhari*.
mango, *amba*, m. n.
many, *bahu*, *puṭhu*, *sambahula*, a.
materiality, *rūpa*, n.
meal, *bhojana*, n.
mean, *adhama*, a.
menial, *bhataka*, m.
mental state, *nāma*, m.
merchant, *vāṇija*, *pāpaṇika*, m.
merit, *puṇṇa*, n.
meritorious deed, *puṇṇa-kamma*, n.
middle, *majjha*, n.
minister, *mantin*, m.
monastery, *vihāra*, m.
money, *dhana*, n.
monk, *bhikkhu*, *samaṇa*, m.
mountain, *giri*, *pabbata*, m.
moves about, *vicarati*, *āhīṇḍati*.
much, *bahu*, *puṭhu*, a.
musical instrument, *surīya*, n.
music, *sangīta*

N

name, *nāma*, n.
namely, *nāmato*, *yathā*, (ind.)

nature, *dhamma*, m.
 near, *samsa*, *santika*, m.
 neck, *gāṇḍa*, f.
 never, *na kudāci*, adv.
 non-anger, *akkodha*, m.
 nose, *nāsā*, *nāsikā*, f. *ghāṇa*, n.
 not, *na*, (ind.)
 novice, *sāmaṇera*, m.
 nun, *bhikkhunī*, f.
 nutritive essence, *ojas*, m. n.

O

ogre, *rakkhasa*, m.
 observance, *vata*, n.
 occasion, *samaya*, m. *avathā*, f.
 ocean, *sāgara*, m.
 odour, *gandha*, m.
 Omniscient One, *Sabbasāma*, m.
 on account of children, *putta-hetu*
 (one) who has children, *puttimanu*
 (one) who seeks after purity, *suci-*
gavesin, a.
 order of monks, *bhikkhu-saṅgha*, m.
 outshines, *atirocati*.
 ox, go, *balivadda*, *gona*, m.

P

panic, *chambhutaṭṭa*, n.
 parents, *mātā-pitar*, m.
 past, *gata*, a.
 pay homage, *vandati*, *pūjeti*.
 people, *mahā-jana*, *jana*, m.
 perishes, *nassati*.
 person, *purisa*, *puggala*, m.
 pious, *saddha*, a.
 pit, *dvāṣa*, m.
 plantain, *kadalī*, f.
 plays, *kīṭati*.
 pleases, *piṇeti*, *toseti*.
 pleased with, *pasanna*, a.
 pleasure, *sukha*, *kāma-sukha*, n.
 pleasure-grove, *uyyāna*, n.
 plots (against), *manteri*.
 ploughs, *kasati*.
 policeman, *rāja-purisa*, m.

poor, *dalidda*, *duggata*, a.
 portion, *bhāga*, m.
 possessing nothing, *akiñcana*, a.
 poverty, *daliddiya*, n.
 practises, *carati*, *paṭipajjati*
 praises, *vaṇṇeti*, *ihavati*
 precept, *sīla*, n. *sikkhā*, f.
 preceptor, *upajjhāya*, m.
 prepares (a seat), *paṇṇāpeti*
 present (time), *paccuppanna*, a.
 prince, *rāja-kumāra*, m.
 produces, *janayati*.

is produced, *jāyati*.

profit, *aṭṭha*, *lābha*, m.
 property, *vitā*, *dhana*, n. *vibhava*, m.
 pupil, *sissa*, *anuvāsika*, *chatta*, m.
 purchases, *kiṇāti*
 pure, *suddha*, a.
 puts, *pakkhipati*

Q

quality, *sabhāva*, *guṇa*, *dhamma*, m.
 quarrel, *kalaha*, *vivāda*, m.
 queen, *maheśī*, *rājini*, f.
 quite alone, *ekaka*, a.

R

raft, *ulumpa*, *kulla*, n.
 rains, *vassati*.
 reaches, *pappoti*, *pāpunāti*.
 reads, *paṭhati*
 reborn, *upapanna*, pp.
 recovers, *ābādha uṭṭhāti*
 refuge, *saraṇa*, n., *nāṭha*, m.
 relative, *ñāti*, *ñāṭaka*, m.
 remembers, *sarati*, *anutssarati*
 remnants of food, *bhuttāvasesa*, m.
 removes, *vinodeti*, *pajahati*
 repeats, *punappunam vadati*
 (*yācati*)
 repair, *nava-kamma*, n.
 residual oblation, *havya-sesa*, m.
 rest, *itara*, *avasāṣha*, a.

result, *vipāka*, m. *phala*, n.
 retainer, *anujīvin*, m.
 returns, *āgacchati*, *paccāgacchati*
 rice, *sāli*, m.
 rich, *dhanavān*, *dhanin*, *sacchana*, a.
 riches, *dhana*, n., *vibhava*, m.
 richest, *mahā-vibhavaṭama*, a.
 river, *nadī*, f.
 righteousness, *dhamma*, m.
 road, *magga*, *patha*, m.
 roams about, *vicarati*, *sañcarati*
 robe, *cīvara*, *pārūpana*, n.
 royal chariot, *rāja-ratha*, m.
 runs, *dhāvati*
 runs away, *apadhāvati*

S

sabbath day, *uposatha-divasa*, m.
 safe, *khema*, a.
 sage, *muni*, m.
 sakyan lady, *Sākiyānī*, f.
 says, *vadati*, *brūti*
 school, *pāthālaya*, m.
 science, *vijjā*, f.
 scratches, *kaṇḍāvati*
 scrupulous, *kukkuccāyan*, a.
 seat, *āsana*, n.
 sea, *samudda*, m.
 seer, *isi*, m.
 sees, *passati*
 sells, *vikkiṇāti*
 sends forth steam, *dhūmāyati*
 sensual, *kāma-nissita*, a.
 servant, *sevaka*, *dāsa*, m.
 seven, *satta*.
 seventeen, *sattarasa*
 shadow, *chāya*, f.
 shallow-headed, *paritta-puṇṇa*, a.
 shoots, *vijjhati*
 shows, *dasseti*
 similar constitute, *evam-sabhāva*, m.
 similar nature, *evamdhammam*.

single-robed, *eka-cīvara*, a.
 sings, *gāyati*
 sits down, *nisthati*
 sky, *ākāsa*, m.
 slave, *dāsa*, m.
 smells, *ghāyati*
 smell, *gandha*, a.
 smoke, *dhūma*, m.
 smokes, *sandhūpāyati*
 smokiness, *dhūmāyitatta*, n.
 snake, *ahi*, *sappa*, *sarīṃsapa*, m.
 soldier, *yodha*, *bhaṭṭa*, m.
 some, *eka*, *ekacca*, pron.
 sound, *sadda*, m.
 sows, *vapati*
 speaks, *bhāsati*, *katheti*
 spreads, *tanoti*
 stained, *sankassara*, a.
 stands, *tiṭṭhati*.
 stays, *viharati*
 steals, *coreti*, *theneti*.
 stream-winner, *soḍḍapanna*, m.
 subject (of study), *visaya*, m.
 subjects (people), *pajā*, f.
 supplies, *āharati*, *deti*.
 sweeps, *samvājjati*.
 swollen, *uddhumātaka*, a.
 sympathetic joy, *muditā*, f.

T

takes leave, *āpucchati*
 talk, *kathā*, f.
 teaches, *sikkhāpeti*.
 teacher, *ācariya*, m.
 tells, *katheti*, *āpucchati*.
 ten, *dasa*
 there, *tatra*, *tattha*, *tahim*, adv.
 therefrom, *tato*, adv.
 thief, *cora*, *thēna*, m.
 thinks, *cinteti*
 though, *api ca*, *kiñcāpi*, (ind.)
 thought, *sankappa*, m. *cintā*, f.

throws aside, *chaddeti*
 ties up, *bandhati*
 time, *kāla*, m.
 today, *ajja*, adv.
 of today, *ajjatana*, a.
 touches, *āmasati*
 treasure, *nidhi*, m.
 tree, *rukka*, *taru*, m.
 true doctrine, *saddhamma*, m.
 tiny as hair-tip, *vāḷagga-matta*, a.

U

understands, *bujjhati*, *ājānāti*
 unit of matter, *rūpa-kalāpa*, m.
 unwholesome, *akusala*, a.
 up, *uddham*, *upari*, (ind.)
 upper, *uttara*, *uddha*, a.
 utters, *udārayati*, *udāneti*, *bhāsati*.

V

very, *ati-*, *su-* (pref.); *atīva*, (ind.)
bahu, a.
 very sweet, *jaṇṇa-jaṇṇa*, a.
 very well, *sādhu*!
 vicinity, in the (*avidūre*)
 village, *gāma*, m.
 virtue, *sīla*, n. *dhamma*, m.
 voice, *sadda*, m.

W

waggon, *sakaṭa*, n.
 walks up and down, *caṅkamati*
 wanders, *āhiṇḍati*, *sañcarati*, *vicarati*
 wandering ascetic, *paribbājaka*, m.

wants, *icchati*.
 washes, *parisīḷati*, *dhovati*.
 wealthy, *mahāuddhana*, *dhanavanti*, a.
 wears out, *jīrati*.
 wears, *paridāhati*.
 weeps, *kandati*, *rodati*.
 well (adv.), *sammā*, adv.
 (noun) *opāna*, *udapāna*, n.
 (adj.) *sukhin*. adv. *sukham*
 well-being, *hita*, n.
 wheel, *cakka*, n.
 when, *kadā* (inter), *yadā* (rel)
 where, *kutra*, *kattha*, *yattha*
 wherefrom, *kuto?* (inter.), *yato* (rel.)
 wicked, *duṣṣa*, *pāpimant*, *pāpin*, a.
 wife, *bhāriyā*, f., *dāra*, m.
 wife and children, *putta-dāra* (pl)
 wisdom, *paññā*, *bodhi*, f.
 wise, *pañḍita*, *medhāvin*, *viddasu*, m.
 wishes, *icchati*, *paṭtheti*
 withered, *jīṇṇa*, a.
 without, *vinā*, (ind.)
 without telling, *anāpucchā*, grd.
 woman, *itthī*, *vadhū*, f.
 work, *kamma*, *kicca*, *kāriya*, n.
 workman, *kamma-kara*, m.
 world, *loka*, m.

Y

yard, *angaṇa*, n.
 yes, *āma*, (ind.)
 yesterday, *hiyyo*, (ind.)
 yon, yonder, *asu*, *asuka*, pron.
 young, *bāla*, *taruṇa*, *yuvan*, a.
 younger, *kaṇiṭṭha*, a.

INDEX

Roots of the First Conjugation

aggh, to be worthy, to deserve.
ank, to mark out
acc, to worship, honour, celebrate
ajj, to earn, obtain
añc, to worship
añch, to draw, to stretch
ar, to roam
ar, to go constantly
ad, to eat
add, to beg
arñh, to pray
an, to breathe
ay, to go
arah, to be worthy
av, to protect
as, to eat
as, to sit
i, to go
adhi + i, to study
ikkh, to see
inj, to move, to shake
indh, to take fire
is (icch), to wish
ir, to shake
ñh, to attempt
uñch, to glean
usāy, to envy
ah, to ponder
ej, to move
edh, to grow
kankh, to doubt
kaḍḍh, to drag
kañh, to praise
kand, to weep
kamp, to shake
kilam, to be fatigued
kas, to plough
kas, to shine; to cough
kiñc, to hinder
kilam, to be fatigued
krñ, to play

kūj, to coo
khan, to dig
khand, to rout, to jump
kham, to suffer or bear
kha, to speak
khād, to eat
khi, to decay
khubbh, to be agitated
gajj, to roar
gad, to say
gam (gacch), to go
garah, to disgrace
gaves, to search
gādh, to stand
gāh, to dive into
gil, to swallow
gup, to protect, to conceal
ghaṭ, to make an effort, to collect,
 to gather, to be busy with
cumb, to kiss
jaggh, to laugh
jap, to mutter
japp, to murmur, to prattle
jambh, to yawn
jar (jñy), to get old
jal, to shine
jāgar, to keep awake
ji, to win
jñv, to live
ju, to go
jut, to shine
jhe, to muse
ñhā, to stay, to stand
ḍi, to fly
ḍams, to bite
iaccch, to chip, to pare, to cut
tap, to shine, to heat
tapp, to be satisfied
tar, to cross
tar, (*rvar*), to be hasty
tas, to fear

nud, to pierce, to wound
phar, to spread
dad, to give
dah, to burn
dams, to bite
dā, to give
duh, to milk
dham, to blow
dhar, to be, to exist
dhams, to fall down, to perish
dhā, to put, to bear
dhāv, to run
dhov, to wash
nacc, to dance
naṭ, to dance
nad, to make a noise
nand, to be glad
nandh, to bind
nam, to bend
nāth, to ask, to be master
nind, to disgrace
nf, to lead
nud, to remove
pac, to boil, to cook
paṭh, to read
pat, to fall
pā, to protect; to drink
pucch, to question
pupph, to blow (as a flower)
pus, to cherish
pār, to be full
plu, to float, to spring
phar, to pervade
phal, to bear fruit
phus, to touch
bandh, to bind
bādh, to harass
budh, to understand
brah, to grow, develop
bhaj, to associate
bhañj, to break down
bhaṇ, to tell
bhaṇḍ, to quarrel
bham, to whirl
bhar, to cherish

bhas, to speak, to shine
bhf, to fear
bhā, to become
bhās, to adorn
magg, to search
majj, to sink
math, to churn, to stir
madd, to press, to crush
manth, to churn
mar, to die
mas, to touch
mah, to worship
mā, to measure
mih, to make water, to wet
mīl, to close (as eyes); to meet
mucch, to faint
mujj, to sink
muṇḍ, to shave
mus, to hurt
yaj, to make an oblation, to give
yat, to attempt
yam, to check
yā, to go
yāc, to beg
rakkh, to protect
raj, to dye
rabh, to begin
ram, to take delight in
rah, to quit
rāj, to shine
ru, to make a noise
ruj, to pain
ruc, to shine
rus, to get angry
ruh, to grow
langh, to transgress, to dry
lajj, to be ashamed
lañch, to mark
lap, to speak
labh, to receive, to get
lā, to take
lih, to lick
luṇc, to pluck, to pull
lul, to stir
vac, to say

vaj, to go
vatt, to be fit; to roll
vatt, to exist; to behave towards
vadh, to torture
vand, to bow down
vap, to sow
vam, to vomit
var, to cover
vas, to dwell
vass, to rain
vah, to bear away
vā, to blow
vic, to separate
vid, to know, to regard
vidh, to pierce
vñ, to fan
ve, to weave
sank, to doubt
sajj, to be attached to
sad (sūd), to sink down
san, to make a noise
sap, to curse
sapp, to creep
sar, to move; to sound
sar, to remember
sās, to instruct
sams, to praise
sah, to endure, to suffer
si, to cling to, to depend upon
silāgh, to praise
su, to trickle away
suc, to grieve
sup, to sleep
subh, to be beautiful
sūd, to trickle
sev, to serve, to associate
hams, to be delighted
had, to emit excrement
han, to kill, to beat
has, to laugh
har, to take away
hā, to give up
hind, to walk about
hilād, to be glad
hu, to be; to sacrifice
hve, to call upon, to evoke

Roots of the 2nd conjugation

kat, to cut
chid, to cut
pis, to grind
bhid, to break
bhuj, to eat
muc, to release
yuj, to yoke
ric, to empty
rudh, to hinder
lip, to smear
lup, to cut off, to plunder
vid, to feel, to obtain
his, to assault

Roots of the 3rd conjugation

as, to throw
idh, to prosper
kac, to shine
kā, to sound
kilis, to be afflicted, to be soiled
kudh, to get angry
kup, to be agitated, to turn fierce
khā, to comprehend
khid, to be depressed
khub, to be agitated
gā, to sing
gidh, to be greedy
gilā, to be sick
ghā, to smell
chid, to be severed
jan (jā), to be born
jhā, to muse, to meditate
tap, to be heated, to repent
tas, to be afraid
idā, to protect
tus, to be glad
dap, to be proud
chid, to be cut off
nas, to vanish
pad, to go, to move
budh, to understand
bhas, to go down, to sink
bhid, to be broken

mad, to be maddened
man, to think, to imagine
mid, to be unctuous, to love
muc, to be free
muh, to swoon, to go astray
yas, to endeavour
yudh, to fight
ranj, to be attached to
rudh, to desire (with prefix *anu*),
to restrain
rus, to get angry
labh, to be got
lis, to be reduced
lup, to be cut off
vā, to blow
vic, to be separated
vidh, to pierce, to perforate
saj, to stick to
sam, to be appeased, to dwell
sā, to make thin or fine
sidh, to be accomplished
sinā (nhā), to take a bath
sinih, to love
siv, to sew
sudh, to be clean
sus, to dry
han, to be killed
har (hard), to be disgusted with
hā, to decrease
hiri, to be ashamed of

Roots of the 4th conjugation

ap, to approach
khf, to decay
gi to call out
vu, to string
hi, to send
sak, to be able
su, to hear
sambhu, to lead to success

Roots of the 5th conjugation

as, to eat
ki, to buy
gah, to take

ci, to collect
ji, to conquer
na (jā), to know
thu, to praise
dha, to shake
pf, to take delight in
pā, to purify
mi, to measure
mu, to know
lu, to cut off
si, to bind

Roots of the 6th conjugation

kar, to do or make
tan, to spread
man, to think
van, to beg
sakk, to be able

Roots of the 7th conjugation

ark, to mark, to count
acc, to honour
ajj, to earn
fr, to move
ān, to lessen
kath, to say
kapp, to be able, to be fit for
kām, to desire
kal, to sound, to count
kitt, to expound
kuh, to astonish
kott, to cut
khāl, to wash
khums, to censure
gan, to count
garuh, to string together
gund, to powder
gunḥ, to cover
ghaṭ, to attempt
ghus, to shout
ghaṭṭ, to touch
cir, to think
cir, to think
cur, to steal

chadd, to throw away
chād, to cover
jhāp, to burn
ñāp, to cause to know, to please
rakk, to ponder
rajj, to threaten
ṭāḷ, to beat
ñij, to sharpen
rfr, to decide
rul, to weigh
thak, to shut
than, to roar
then, to steal
thom, to praise
dand, to punish
dis, to expound
dhar, to bear, to hold
pac, to digest
paj, to drive
paṇḍ, to destroy
pār, to be able
piṇḍ, to roll into a lump
pes, to send
pih, to desire
pñ, to maltreat
pus, to nourish
pūj, to worship, to offer
phal, to split up
bhakkh, to devour
bhaj, to resort to
bhāj, to divide
bhās, to decorate
makkh, to smear, to rub with
magg, to seek
maṇḍ, to adorn

man, to discuss
mān, to honour
miss, to mix
mñ, to wink
muc, to set free
yai, to attempt
yuj, to yoke
rac, to compose
ruc, to please
rup, to plant
rus, to make angry
lakkh, to mark
lambh, to deceive
lal, to play, to fondle
lok, to see, to look
loc, to see
vac, to cause to read
vajj, to avoid
vañc, to cheat
vaṇṇ, to praise
vaṇṇ, to describe
var, to choose
vas, to cover, to dress
vid, to know
vidh, to perforate, to penetrate
veṭh, to coil
sajj, to decorate, to prepare
sam, to pacify
sim, to bless
sñ, to study
sñc, to indicate
hilāda, to gladden
hñ, to disparage
heṭh, to afflict, to torment

Appendix

Declensions of Nouns

Masculine Gender

1. Noun-stems ending in 'a'

Buddha (the Awakened One)

	Singular	Plural
Nominative Case	<i>Buddho</i>	<i>Buddhā</i>
Vocative Case	(he) <i>Buddha, Buddha</i>	(bhavanto) <i>Buddhā</i>
Accusative Case	<i>Buddham</i>	<i>Buddhe</i>
Instrumental Case	<i>Buddhena</i>	<i>Buddhebhi, Buddhehi</i>
Ablative Case	{ <i>Buddhā,</i> <i>Buddhamhā,</i> <i>Buddhasmā</i>	<i>Buddhebhi, Buddhehi</i>
Dative Case	{ <i>Buddhāya,</i> <i>Buddhassa</i>	<i>Buddhānam</i>
Genitive Case	<i>Buddhassa</i>	<i>Buddhānam</i>
Locative Case	{ <i>Buddhe,</i> <i>Buddhamhi,</i> <i>Buddhasmim</i>	<i>Buddhesu</i>

2. /-nouns (noun-stems ending in 'i')

muni (sage)

Nom.	<i>muni</i>	<i>muni, munayo</i>
Voc.	(he) <i>muni</i>	(bhavanto) <i>muni, munayo</i>
Acc.,	<i>muniṃ</i>	<i>muni, munayo</i>
Inst.	<i>munina</i>	<i>muniḥhi, munihi</i>
Abl.	{ <i>munina,</i> <i>munimhā,</i> <i>munismā</i>	<i>muniḥhi, munihi</i>
Dat. & Gen.	<i>munino, munissa</i>	<i>muniṇaṃ</i>
Loc.	<i>munimhi, munismim</i>	<i>munisu, muniṣu</i>

3. I-nouns

senānt (general of an army)

Nom.	<i>senānt</i>	<i>senānt, senānino</i>
Voc.	(he) <i>senāni</i>	(bhavanto) <i>senānino, senānt</i>
Acc.	<i>senāninam, senānim</i>	<i>senānt, senānino</i>
Inst.	<i>senānina</i>	<i>senāntbhi, senānti</i>
Abl.	<i>senānina, senānimha,</i> <i>senānismā</i>	<i>senāntbhi, senānti</i>
Dat. & Gen.	<i>senānino, senānissa</i>	<i>senāntnam</i>
Loc.	<i>senānimhi, senānismim</i>	<i>senāntsu</i>

4. U-nouns

garu (preceptor)

Nom.	<i>garu</i>	<i>garū, garavo</i>
Voc.	(he) <i>garu</i>	(bhavanto) <i>garū, garavo</i>
Acc.	<i>garum</i>	<i>garū, garavo</i>
Inst.	<i>garuna</i>	<i>garūbhi, garūhi</i>
Abl.	<i>garuna, garumha,</i> <i>garusmā</i>	<i>garūbhi, garūhi</i>
Dat.	<i>garu, garuno,</i> <i>garussa</i>	<i>garūnam</i>
Gen.	<i>garu, garuno,</i> <i>garussa</i>	<i>garūnam</i>
Loc.	<i>garumhi, garusmim</i>	<i>garusu, garūsu</i>

5. Ū-nouns

vidū (wise man)

Nom.	<i>vidū</i>	<i>vidū, viduno</i>
Voc.	(he) <i>vidu</i>	(bhavanto) <i>vidū, viduno</i>
Acc.	<i>vidum</i>	<i>vidū, viduno</i>
Inst.	<i>viduna</i>	<i>vidūbhi, vidūhi</i>

Abl.	<i>vidunā, vidumhā,</i> <i>vidusmā</i>	<i>vidūbhi, vidūhi</i>
Dat. & Gen.	<i>viduno, vidussa</i>	<i>vidānaṃ</i>
Loc.	<i>vidumhi, vidusmiṃ</i>	<i>vidāsu</i>

6. O-nouns

go (ox)

Nom.	<i>go</i>	<i>gāvo</i>
Voc.	<i>(he) go</i>	<i>(bhavanto) gāvo</i>
Acc.	<i>gāvun, gāvam, gavam</i>	<i>gāvo</i>
Inst.	<i>gāvena, gavena</i>	<i>gāvebhi, gavebhi, gāvehi,</i> <i>gavehi, gobhi, gohi</i>
Abl.	<i>{ gāvā, gavā, gāvamhā,</i> <i>gavamhā, gāvasmā,</i> <i>gavasmā</i>	<i>gāvebhi, gavebhi, gāvehi,</i> <i>gavehi, gobhi, gohi</i>
Dat. & Gen.	<i>gavassa, gāvassa</i>	<i>gavam, gunnam, gonam, gonānam</i>
Loc.	<i>{ gāve, gave,</i> <i>gāvamhi, gavamhi,</i> <i>gāvasmim, gavasmim</i>	<i>gāvesu, gavesu, gosu</i>

Feminine Gender

7. Ā-nouns (noun-stems ending in 'ā')

kaṇṇā (girl)

Nom.	<i>kaṇṇā</i>	<i>kaṇṇā, kaṇṇāyo</i>
Voc.	<i>(bhoti) kaṇṇe</i>	<i>(bhotiyo) kaṇṇā, kaṇṇāyo</i>
Acc.	<i>kaṇṇam</i>	<i>kaṇṇā, kaṇṇāyo</i>
Inst. & Abl.	<i>kaṇṇāya</i>	<i>kaṇṇābhi, kaṇṇāhi</i>
Dat. & Gen.	<i>kaṇṇāya</i>	<i>kaṇṇānaṃ</i>
Loc.	<i>kaṇṇāya, kaṇṇāyam</i>	<i>kaṇṇāsu</i>

8. I-nouns

ratti (night)

Nom.	<i>ratti</i>	<i>rattī, rattiyo</i>
Voc.	"	" "
Acc.	<i>rattim</i>	" "
Inst. & Abl.	<i>rattiyā</i>	<i>rattibhi, rattīhi</i>
Dat. & Gen.	<i>rattiyā</i>	<i>rattīnam</i>
Loc.	<i>rattiyā, rattiyam</i>	<i>rattisu, rattīsu</i>

9. I-nouns

nadī (river)

Nom.	<i>nadī</i>	<i>nadī, nadiyo</i>
Voc.	<i>nadi</i>	" "
Acc.	<i>nadim</i>	" "
Inst. & Abl.	<i>nadiyā</i>	<i>nadībhi, nadīhi</i>
Dat. & Gen.	<i>nadiyā</i>	<i>nadīnam</i>
Loc.	<i>nadiyā, nadiyam</i>	<i>nadīsu</i>

10. U-nouns

yāgu (gruel)

Nom.	<i>yāgu</i>	<i>yāgā, yāguyo</i>
Voc.	"	" "
Acc.	<i>yāguṃ</i>	<i>yāgā, yāguyo</i>
Inst. & Abl.	<i>yāguyā</i>	<i>yāgābhi, yāgāhi</i>
Dat. & Gen.	<i>yāguyā</i>	<i>yāgānam</i>
Loc.	<i>yāguyā, yāguyam</i>	<i>yāgusu, yāgāsu</i>

11. Ū-nouns

vadha (woman)

Nom.	<i>vadhā</i>	<i>vadhā, vadhūyo</i>
Voc.	<i>vadhu</i>	" "
Acc.	<i>vadhūṃ</i>	" "
Inst. & Abl.	<i>vadhūyā</i>	<i>vadhabhi vadhāhi</i>
Dat. & Gen.	<i>vadhūyā</i>	<i>vadhūnaṃ</i>
Loc.	<i>vadhūyā, vadhūyaṃ</i>	<i>vadhāsu</i>

Neuter Gender

12. A-nouns

phala (fruit)

Nom.	<i>phalaṃ</i>	<i>phala, phalāni</i>
Voc.	<i>phala</i>	" "
Acc.	<i>phalaṃ</i>	<i>phale, phalāni</i>
Inst.	<i>phalena</i>	<i>phalebhi, phalehi</i>
Abl.	<i>phalā, phalamhā, phalasma</i>	<i>phalebhi, phalehi</i>
Dat.	<i>phalāya, phalassa</i>	<i>phalānaṃ</i>
Gen.	<i>phalassa</i>	<i>phalānaṃ</i>
Loc.	<i>phale, phalasmhi, phalasmim</i>	<i>phalesu</i>

13. I-nouns

aṣṭhi (bone)

Nom.	<i>aṣṭhi</i>	<i>aṣṭhi, aṣṭhni</i>
Voc.	"	" "
Acc.	<i>aṣṭhiṃ</i>	<i>aṣṭhi, aṣṭhni</i>

The rest are like those in masculine gender.

14. U-nouns

āyu (life-term)

Nom.	āyu	āyā, āyāni
Voc.	"	" "
Acc.	āyunt	āyā, āyāni
Inst.	āyuntā	āyābhi, āyāhi
Abl.	āyuntā, āyuntā, āyusmā	" "
Dat. & Gen.	āyu, āyuno, āyussa	āyānam
Loc.	āyuntāhi, āyusmim	āyāsu, āyusu

Note. /-nouns in neuter gender are very rare. There are no neuter o-nouns

Consonantals (noun-stems ending in consonants)

15. dhanavant (a rich person)

Nom.	dhanavā, dhanavanto	dhanavanto, dhanavantiā
Voc.	(he) dhanavam, dhanava, dhanavā	(bhavanto) dhanavanto, dhanavantiā
Acc.	dhanavantam	dhanavante
Inst. & Abl.	dhanavantiā, dhanavantiēna	dhanavantiebhi, dhanavantiehi
Dat. & Gen.	dhanavato, dhanavantiassa	dhanavantiānam, dhanavantiānam
Loc.	dhanavanti, dhanavante, dhanavantiāmihi, dhanavantiāsmim	dhanavantesu

16. gacchant (going, that goes)

Nom.	gacchant, gacchanto	gacchantā, gacchantāni
Voc.	(he) gacchant, gaccha, gacchā	(bhavantiāni) gacchantā, gacchantāni
Acc.	gacchantam	gacchante, gacchantāni

The rest are like dhanavant.

In-nouns

17. *dhanin* (rich)

Nom.	<i>dhanī</i>	<i>dhanī, dhanīnu</i>
Voc.	(he) <i>dhani</i>	(bhavanti) <i>dhanī, dhanīni</i>
Acc.	<i>dhaninam, dhanim</i>	<i>dhanī, dhanīnu</i>

The rest are like *in*-nouns of masculine gender

Varu-substantives, *manu*-substantives, and *in*-substantives are mostly used in sentences as adjectives as *dhanavam kulam* (rich family), *bandhumam kulam* (a family having many relatives), *dhanī kulam* (a rich family). *ru*-nouns are present participles. *gaccham yānam* (a vehicle that goes, a vehicle...going).

An-nouns

18. *attan, m.* (self)

Nom.	<i>atta</i>	<i>attāno</i>
Voc.	(he) <i>atta, attā</i>	(bhavanto) <i>attāno</i>
Acc.	<i>attānam, attam</i>	<i>attāno</i>
Inst.	<i>attānā, attena</i>	<i>attānebhi, attānehi</i>
Abl.	<i>attānā, attāmhā, attasmā</i>	" "
Dat. & Gen.	<i>attāno</i>	<i>attānam</i>
Loc.	<i>attāni</i>	<i>attāsu, attānesu</i>

19. *brahman* (Brahma, a higher god)

Nom.	<i>brahmā</i>	<i>brahmāno</i>
Voc.	(he) <i>brahmā, brahma, brahmā</i>	(bhavanto) <i>brahmāno</i>
Acc.	<i>brahmānam, brahman</i>	<i>brahmāno</i>
Inst. & Abl.	<i>brahmānā</i>	<i>brahmānebhi, brahmānehi</i>
Dat. & Gen.	<i>brahmāno, brahmāssa</i>	<i>brahmānam, brahmānam</i>
Loc.	<i>brahmāni</i>	<i>brahmānesu</i>

As-nouns

20. *manas* (mind)

Nom.	<i>mano, manam</i>	<i>manā, manāni</i>
Voc.	<i>mana</i>	" "
Acc.	<i>manam, mano</i>	" "
Inst.	<i>manasā, manena</i>	<i>manebhi, manehi</i>
Abl.	<i>manasā, manamhā, manasmā</i>	" "
Dat. & Gen.	<i>manaso, manassa</i>	<i>manānam</i>
Loc.	<i>manasi, mane, manamhi, manasmim</i>	<i>manesu</i>

Ar-nouns

21. *netar* (leader)

Nom.	<i>netā</i>	<i>netāro</i>
Voc.	<i>(he) neta, netā</i>	<i>(bhavanuo) netāro</i>
Acc.	<i>netāram</i>	<i>netāre, netāro</i>
Inst.	<i>netārā</i>	<i>netārebhi, netārehi, netābhi, netāhi</i>
Abl.	"	" "
Dat. & Gen.	<i>netu, netuno, netussa</i>	<i>netānam, netārānam, netarānam</i>
Loc.	<i>netari</i>	<i>netāresu, netāsu</i>

22. *pitar* (father)

Nom.	<i>pitā</i>	<i>pitaro</i>
Voc.	<i>pita, pitā</i>	"
Acc.	<i>pitaram</i>	<i>pitare, pitaro</i>
Inst.	<i>pitārā</i>	<i>pitarebhi, pitarehi, pitābhi, pitāhi</i>
Abl.	"	" "
Dat. & Gen.	<i>pitu, pituno, pitussa</i>	<i>pitarānam, pitānam, pitānam</i>
Loc.	<i>pitari</i>	<i>pitāsu, pitaresu</i>

Pronouns

1. *Amha*

Nom.	<i>aham</i> (I)	<i>mayam, amhe</i> (we)
Acc.	<i>mam, mamam</i>	<i>amhe, no</i>
Inst.	<i>mayā, me</i>	<i>amhebhi, amhehi, no</i>
Abl.	<i>mayā</i>	<i>amhebhi, amhehi</i>
Dat. &	<i>mama, mayham, me</i>	<i>asmākam, amhākam, amham, no</i>
Gen.		
Loc.	<i>mayi</i>	<i>amhesu</i>

2. *Tumha*

Nom.	<i>tvam, tuvam</i> (you)	<i>tumhe, vo</i> (you)
Acc.	<i>tuvam, tvam, tam</i>	" "
Inst.	<i>tvayā, tayā, te</i>	<i>tumhebhi, tumhehi, vo</i>
Abl.	<i>tvayā, tayā</i>	<i>tumhebhi, tumhehi</i>
Dat. &	<i>tava, tuyham, te</i>	<i>tumham, tumhākam, vo</i>
Gen.		
Loc.	<i>tvayi, tayi</i>	<i>tumhesu</i>

3. *Ta(d)*, that

Masculine Gender

Nom.	<i>so</i> (he)	<i>te</i> (they)
Acc.	<i>tam, nam</i>	<i>te, ne</i>
Inst.	<i>tena, nena</i>	<i>tebhi, tehi, nebhi, nehi</i>
Abl.	<i>tamhā, tasmā, namhā, nasmā</i>	" " " "
Dat. &	<i>tassa, nassa</i>	<i>tesam, tesānam, nesam, nesānam</i>
Gen.		
Loc.	<i>tamhi, tasmim, namhi, nasmim</i>	<i>tesu, nesu</i>

Feminine Gender

Nom.	<i>sā</i> (she)	<i>id, idāyo, nā, nāyo</i> (they, those women)
Acc.	<i>tam, nam</i>	" " " "

Inst. &	<i>īāya, nāya</i>	<i>īābhi, īāhi, nābhi, nāhi</i>
Abl.		
Dat. &	<i>īassā, īāya, nassā, nāya</i>	<i>īāsam, īāsānam, nāsam, nāsānam</i>
Gen.		
Loc.	<i>īassam, īāyam, īāya, nassam, nāyam, nāya</i>	<i>īāsu, nāsu</i>

Neuter Gender

Nom.	<i>īam, nam</i>	<i>īe, īāni, ne, nāni</i>
Acc.	" "	" " " "

The rest are like those in masculine gender.

4. *Idam* (this one)

Nom.	<i>ayam</i> (this one)	<i>Ime</i> (these ones)
Acc.	<i>imam</i>	<i>Ime</i>
Inst.	<i>iminā, anena</i>	<i>imebhi, imehi, ebhi, ehi</i>
Abl.	<i>imasmā, asmā, amhā, imamhā</i>	" " " "
Dat. &	<i>imassa, assa</i>	<i>imesam, imesānam, esam, esānam</i>
Gen.		
Loc.	<i>imasmim, imamhi, āsmim, amhi</i>	<i>imesu, esu</i>

Feminine Gender

Nom.	<i>ayam</i>	<i>imā, imāyo</i>
Acc.	<i>imam</i>	<i>imā, imāyo</i>
Inst. &	<i>imāya</i>	<i>imābhi, imāhi</i>
Abl.		
Dat. &	<i>imissā, assā, imissāya,</i>	<i>imāsam, imāsānam, āsam, āsānam</i>
Gen.	<i>assāya, imāya</i>	
Loc.	<i>imissam, assam, imāya, imāyam</i>	<i>imāsu, āsu</i>

Neuter Gender

Nom. &	<i>idam, imam</i>	<i>ime, imāni</i>
Acc.		

The rest are like those in masculine gender.

5. *Amu*

Masculine

Nom.	<i>asu, asuko, amu, amuko</i>	<i>asukā, amukā, amā, amūyo</i>
Acc.	<i>amukaṃ, amuṃ, asukaṃ</i>	<i>asuke, amuke, amā, amūyo</i>
Inst.	<i>amunā</i>	<i>amābhi, amāhi</i>
Abl.	<i>amunā, amumhā, amusmā</i>	" "
Dat. &	<i>amuno, amussa</i>	<i>amāsam, amāsānam</i>
Gen.		
Loc.	<i>amumhi, amusmim</i>	<i>amāsu</i>

Feminine

Nom.	<i>amā</i>	<i>amā, amūyo</i>
Acc.	<i>amum</i>	" "
Inst. &	<i>amūya</i>	<i>amābhi, amāhi</i>
Abl.		
Dat. &	<i>amuyā, amussā</i>	<i>amāsam, amāsānam</i>
Gen.		
Loc.	<i>amuyā, amuyam, amussam</i>	<i>amāsu</i>

Neuter

Nom. &	<i>adum</i>	<i>amā, amāni</i>
Acc.		

The rest are like those in masculine Gender.

6. *Sabba* (all)

Nom.	<i>sabbo</i>	<i>sabbe</i>
Voc.	<i>sabba</i>	"
Acc.	<i>sabbam</i>	"
Inst.	<i>sabbena</i>	<i>sabbebhi, sabbehi</i>
Abl.	<i>sabbamhā, sabbasmā</i>	" "
Dat. &	<i>sabbassa</i>	<i>sabbesam, sabbesānam</i>
Gen.		
Loc.	<i>sabbamhi, sabbasmim</i>	<i>sabbesu</i>

Feminine gender

Nom.	<i>sabbā</i>	<i>sabbā, sabbāyo</i>
Voc.	<i>sabbe</i>	" "
Acc.	<i>sabbam</i>	" "
Inst. &	<i>sabbāya</i>	<i>sabbābhi, sabbāhi</i>
Abl.		
Dat. &	<i>sabbassā, sabbāya</i>	<i>sabbāsam, sabbāsānam</i>
Gen.		
Loc.	<i>sabbassam, sabbāyam, sabbāya</i>	<i>sabbāsu</i>

Neuter Gender

Nom.	<i>sabbam</i>	<i>sabbe, sabbāni</i>
Voc.	<i>sabba</i>	" "
Acc.	<i>sabbam</i>	<i>sabbe, sabbāni</i>

The rest are the same as their corresponding masculine forms.

7. *Ya(d)* which, what, who (Relative)

Masculine Gender

Nom.	<i>yo</i> (which, what, who)	<i>ye</i> (which, what, who)
Acc.	<i>yam</i>	<i>ye</i>
Inst.	<i>yena</i>	<i>yebhi, yehi</i>
Abl.	<i>yamhā, yasmā</i>	" "
Dat. &	<i>yassa</i>	<i>yesam, yesānam</i>
Gen.		
Loc.	<i>yamhi, yasmim</i>	<i>yesu</i>

Feminine Gender

Nom.	<i>yā</i>	<i>yā, yāyo</i>
Acc.	<i>yam</i>	" "
Inst. &	<i>yāya</i>	<i>yābhi, yāhi</i>
Abl.		
Dat. &	<i>yassā, yāya</i>	<i>yāsam, yāsānam</i>
Gen.		
Loc.	<i>yassam, yāyam, yāya</i>	<i>yāsu</i>

Neuter Gender

Nom. & yam	ye, yāni
Acc.	

The rest are like those in masculine gender.

8. *Kim* (Interrogative) which, what, who?

Masculine

Nom.	ko	ke
Acc.	kaṁ	ke
Inst.	kena	kebhi, kehi
Abl.	kasmā, kamhā	" "
Dat. &	kassa	kesaṁ, kesānaṁ
Gen.		
Loc.	kasmim, kamhi	kesu

Feminine

Nom.	kā	kā, kāyo
Acc.	kaṁ	" "
Inst. &	kāya	kābhi, kāhi
Abl.		
Dat. &	kāya, kassā, kissā	kāsaṁ, kāsānaṁ
Gen.		
Loc.	kāya, kāyaṁ, kassaṁ, kissaṁ	kāsu

Neuter

Nom. & kaṁ, kim	kāni, ke
Acc.	

The rest are like those in Masculine.

Numerals

eka (one, certain, single, incomparable)

Masculine

Nom.	<i>eko</i>	<i>eke</i>
Voc.	<i>eka</i>	"
Acc.	<i>ekaṃ</i>	"
Inst.	<i>ekena</i>	<i>ekebhi, ekehi</i>
Abl.	<i>ekamhā, ekasmiā</i>	" "
Dat. &	<i>ekassa</i>	<i>ekesaṃ, ekasānaṃ</i>
Gen.		
Loc.	<i>ekamhi, ekasmiṃ</i>	<i>ekesu</i>

Feminine

Nom.	<i>ekā</i>	<i>ekā, ekāyo</i>
Voc.	<i>eka, ekā</i>	" "
Acc.	<i>ekāṃ</i>	" "
Inst. &	<i>ekāya</i>	<i>ekābhi, ekāhi</i>
Abl.		
Dat. &	<i>ekāya, ekissā</i>	<i>ekāsaṃ, ekāsānaṃ</i>
Gen.		
Loc.	<i>ekāya, ekāyaṃ, ekissaṃ</i>	<i>ekāsu</i>

Neuter

Nom. &	<i>ekaṃ</i>	<i>eke, ekāni</i>
Acc.		

The rest are like those in Masculine.

dvi (two)

Same in all the three genders.

	Plural
Nom. & Acc.	<i>dve, duve</i>
Inst. & Abl.	<i>dvibhi, dvīhi</i>
Dat. & Gen.	<i>dvinnam, duvinnam</i>
Loc.	<i>dvīsu</i>

ubho (both)

Nom. & Acc.	<i>ubho, ubhe</i>
Inst. & Abl.	<i>ubhobhi, ubhohi, ubhebhi, ubhehi</i>
Dat. & Gen.	<i>ubhinnaṃ</i>
Loc.	<i>ubhosu, ubhesu</i>

ti (three)

	Masc.	Fem.	Neut.
Nom. & Acc.	<i>īayo</i>	<i>īisso</i>	<i>īīni</i>
Inst. & Abl.	<i>ītibhi, ītthi</i>	<i>ītibhi, ītthi</i>	<i>ītibhi, ītthi</i>
Dat. & Gen.	<i>ītiṇṇaṃ, ītiṇṇannaṃ</i>	<i>ītissannaṃ</i>	<i>ītiṇṇaṃ, ītiṇṇannaṃ</i>
Loc.	<i>ītsu</i>	<i>ītsu</i>	<i>ītsu</i>

catu(s) (four)

	Masc.	Fem.	Neut.
Nom. & Acc.	<i>catāro</i>	<i>catasso</i>	<i>catāri</i>
Inst. & Abl.	<i>catābhi, catāhi</i>	<i>catābhi, catāhi</i>	<i>catābhi, catāhi (catubbhi)</i>
Dat. & Gen.	<i>catunnaṃ</i>	<i>catassannaṃ</i>	<i>catunnaṃ</i>
Loc.	<i>catāsu</i>	<i>catāsu</i>	<i>catāsu</i>

pañca (five)

In all the three genders

Nom. & Acc.	<i>pañca</i>
Inst. & Abl.	<i>pañcabhi, pañcahi</i>
Dat. & Gen.	<i>pañcannaṃ</i>
Loc.	<i>pañcasu</i>

Verbs

Present Tense (*Vartamāna vibhakti*)

Active Voice (*Kattu-Kāra*)

		Parassa-pada		Attano-pada	
		singular	plural	singular	plural
1st	pers.	<i>pacāmi</i>	<i>pacāma</i>	<i>pace</i>	<i>pacāmhe</i>
2nd	pers.	<i>pacasi</i>	<i>pacatha</i>	<i>pacase</i>	<i>pacavhe</i>
3rd	pers.	<i>pacati</i>	<i>pacanti</i>	<i>pacate</i>	<i>pacante</i>

Passive: *pacīyāmi, paccāmi*, etc.

Future Tense (*Bhavissant Vibhakti*)

1st	pers.	<i>pacissāmi</i>	<i>pacissāma</i>	<i>pacissam</i>	<i>pacissāmhe</i>
2nd	pers.	<i>pacissasi</i>	<i>pacissatha</i>	<i>pacissase</i>	<i>pacissavhe</i>
3rd	pers.	<i>pacissati</i>	<i>pacissanti</i>	<i>pacissate</i>	<i>pacissante</i>

Passive: *pacīyissāmi, paccissāmi*, etc.

Past Definite (*Ajjasant Vibhakti*) or Aorist

1st	pers.	<i>apacim</i> ,	<i>apacimha</i> ,	<i>apacam</i>	<i>apacamhe</i>
		<i>pacim</i>	<i>pacimha</i>		
2nd	pers.	<i>apaco</i> ,	<i>apacittha</i> ,	<i>apacise</i> ,	<i>apacivham</i> ,
		<i>apaci</i>	<i>pacittha</i>	<i>pacise</i>	<i>pacivham</i>
3rd	pers.	<i>apaci</i> ,	<i>apacimsu, pacimsu</i>	<i>apaca</i> ,	<i>apacū</i> ,
		<i>paci</i>	<i>apacum, pacum</i>	<i>paca</i>	<i>pacū</i>

Passive: *apacīyim, apaccim*, etc.

Past Indefinite (*Hityasant Vibhakti*)

1st	pers.	<i>apaca</i> ,	<i>apacamha</i> ,	<i>apacim</i> ,	<i>apacamhase</i> ,
		<i>apacam</i>	<i>pacamha</i>	<i>pacim</i>	<i>pacamhase</i>
2nd	pers.	<i>apaco</i> ,	<i>apacattha</i> ,	<i>apacase</i> ,	<i>apacavham</i> ,
		<i>paco</i>	<i>pacattha</i>	<i>pacase</i>	<i>pacavham</i>
3rd	pers.	<i>apaca</i> ,	<i>apacū</i> ,	<i>apacattha</i> ,	<i>apacatthum</i> ,
		<i>paca</i>	<i>pacū</i>	<i>pacattha</i>	<i>pacatthum</i>

Passive: *apacīya, apacca*, etc.

Imperative Mood (*Pañcamī Vibhakti*)

1st pers.	<i>pacāmi</i>	<i>pacāma</i>	<i>pace</i>	<i>pacāmase</i>
2nd pers.	<i>paca, pacāhi</i>	<i>pacatha</i>	<i>pacassu</i>	<i>pacavho</i>
3rd pers.	<i>pacatu</i>	<i>pacantu</i>	<i>pacatum</i>	<i>pacantuṃ</i>

Passive: *pācīyāmi, paccāmi, etc.*

Optative Mood

1st pers.	<i>paceyyāmi,</i> <i>pacemi</i>	<i>paceyyāma,</i> <i>pacema</i>	<i>paceyyaṃ</i>	<i>paceyyāmhe</i>
2nd pers.	<i>paceyyāsi,</i> <i>pacesi</i>	<i>paceyyātha,</i> <i>pacetha</i>	<i>pacetho</i>	<i>paceyyavho</i>
3rd pers.	<i>paceyya,</i> <i>pace</i>	<i>paceyyuṃ</i>	<i>pacetha</i>	<i>paceraṃ</i>

Passive: *pāciyeyyāmi, paccēyyāmi, etc.*

Conditional (*Kālātipatti Vibhakti*)

1st pers.	<i>apacissaṃ,</i> <i>pacissaṃ</i>	<i>apacissāmhā,</i> <i>pacissamhā</i>	<i>apacissaṃ,</i> <i>pacissaṃ</i>	<i>apacissāmhase,</i> <i>pacissāmhase</i>
2nd pers.	<i>apacisse,</i> <i>pacisse</i>	<i>apacissatha,</i> <i>pacissatha</i>	<i>apacissase,</i> <i>pacissase</i>	<i>apacissavhe,</i> <i>pacissavhe</i>
3rd pers.	<i>apacissā,</i> <i>pacissā</i>	<i>apacissamṣu,</i> <i>pacissamṣu</i>	<i>apacissatha,</i> <i>pacissatha</i>	<i>apacissimṣu,</i> <i>pacissamṣu</i>

Passive: *apaccissaṃ, apaccissamhā, etc.*

Past Perfect (*Parokkhā*)

1st pers.	<i>papacu</i>	<i>papacimha</i>	<i>papaci</i>	<i>papacimhe</i>
2nd pers.	<i>papace</i>	<i>papacittha</i>	<i>papacittho</i>	<i>papacivho</i>
3rd pers.	<i>papaca</i>	<i>papacū</i>	<i>papacattha,</i> <i>papacittha</i>	<i>papacire</i>

Passive: *papacca, papaccimha, etc.*

Infinitive: *pacitum*

Gerund: *pacitvā, pacitvāna*

Present Participle Active: *pacanti, pacamāna, pacāna*

Presi p. passive: *paccamāna*

Past participle Active of Intransitive verbs: *gata, gataṃ, gataṃ*

Past participle Active of Transitive Verbs: *pacitavāṇi, pacitāṇi*

Past participle Passive of Transitive verbs: *pacita, pakka*

Gerundive: *pacitabba, pacanīya, pacca*

Causative: *pāceti, pācayati, pācāpeti, pācāpayati*

